





BINDING LIST NOV 1 1922



<sup>L</sup> The DANGER of the<sup>T</sup>  
Church - Establishment  
of *ENGLAND*,

From the Insolence of  
*Protestant Dissenters.*

Wherein it appears from their late Writings,

That they have attempted to subvert the *Liturgy*,  
the *Canons*, *Articles*, and the whole *Discipline* of  
the *Church of England*; To Ruin the *Reputation*  
of the *Universities* and the *Episcopal Clergy*, and  
to *inflame* the Minds of the *People* against the  
*Establish'd Form of Church-Government* in this  
Kingdom.

WITH

*Short REMARKS upon every Chapter.*

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In a LETTER to Sir John Smith.

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By the Author of the SCOURGE.

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*Heu Pietas! Heu Prisca Fides!*

[John Lewis]

1742 15  
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Protestant Dissenters.  
From the Intolerance of  
of ENGLAND,  
Church - Establishment  
The DANGER of the

[illegible]

Small 12 1/2 x 14 1/2 x 1 1/2 inch. 1900

17-10-1968

STUDY OF THE SCOURGE

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THE





THE  
DANGER  
OF THE  
*Church-Establishment, &c.*

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CHAP. I.

*Wherein the Author modestly Vindicates himself  
from the Charge of Sedition.*

*Worshipful SIR,*



THE Indignation with which  
you were lately pleased to In-  
form against the *Author of the  
Scourge*, at the *King's-Bench  
Bar*, has been the Occasion of  
the Trouble this very long *Let-  
ter* may give you ; which, I  
flatter my self, you would do me the Honour  
*once* to look over, if I could hope that any thing  
B from

from a *Private* Hand had Power to arrest your Thoughts from the Affairs of the *Publick Weal*, or from those *Profound Speculations* in Policy and Government, which have been always the *Distinction* of your *Shining Character*, and will make your Memory *for ever* respected.

It is impossible, Worshipful Sir, but you must have been told, that the *Weekly Performance* you were pleas'd to *Present*, was written by a *Clergyman of the Church of England*; and I modestly use this *Opportunity*, to assure you that the Report was, *in some measure*, certain; and tho' I abhor to *Swagger* under the *Umbrage* of that *Illustrious Title*, yet Pardon me for *Glorying* in it. But concern'd am I, and it would be the great Misfortune of my Life, if the *Sacred Reputation* of the Priesthood should receive a Blemish from any Deportment of mine; if I should add to that horrible load of Infamy and Scandal, which, in the present Age, God knows, lie insupportably heavy upon the Holy Order, or should contribute to expose that Divine Profession, when it has been the utmost of my Care to wipe off those Blasphemous Aspersions of the *Dissenter* and the *Infidel*, that are receiv'd with so much Applause by Persons of Wild and Unsanctify'd Principles, and must inevitably terminate (if God never *interposes*) in the utter Extirpation of all Religion and Moral Honour upon Earth.

And yet, Worshipful Sir, thus Profane, thus Desperate must have been the Design of my Writings, thus must I have renounc'd the Obligation of my own Orders, if I deserv'd justly the Censures of so Weighty a Body as that Honourable *Grand-Jury*; if I felt within my self the Guilt of that dreadful Charge of Blasphemy and Sedition, of being a *Libeller*, an *Incendiary*, an *Embroider* of the Nation, which were the Hard Words that, I am inform'd, so ornamentally follow'd the *Presentment* and so importunately demanded a Prosecution. For the sake therefore of the *Church of England*, into which I was Baptized, and in whose *Offices* I delight to serve, for the Satisfaction of my Friends, and the Conviction of my Enemies, and to relieve my own Character, how worthless soever, I shall take upon me, with all<sup>ST</sup> imaginable Deference to my Superiors, to defend my self against these reproachful Imputations; and I chuse, under your great Name, to introduce my self to the World, that I might give a Testimony how much I think my self obliged to mollifie the Resentment of a Gentleman, whose Zeal has been so remarkably active against me; and whose Knowledge in the Nature of Religion and Loyalty, and in the Constitution of the Church of *England*, would, if any thing could disturb the Serenity of a good Conscience, make a very Innocent almost suspect himself Guilty.

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And, pardon me, Sir, when I declare with Solemnity, after the strictest Scrutiny into the recesses of my own Mind, That how severe soever may be the Construction of my Designs, I can to my own Conscience acquit my self of those pernicious Consequences, that some have conspir'd to extort from the *Animadversions* I deliver'd to the Publick; neither can I possibly charge my self with any Views, thro' the whole Course of that Undertaking, but what were justly consistent with the *Piety* of a good Christian, and the *Loyalty* of a good Subject: More insupportable therefore to me must be the Reflexion, to consider, that what was so sincerely propos'd to advance the Cause of God and Virtue, to defend the Glorious Establishment of my Country, and to assert the Honour and Justice of the Administration, should unfortunately labour under the Disgrace of Faction, Rebellion and Blasphemy; and that there should be so wide a Difference between the Cause and the Effect, as to lay me open to a Prosecution from those Laws, under whose Protection I confidently enter'd the Lists, and which I believ'd would still shine Bright upon me, and be my Impregnable Security.

To Vindicate the Rights of the Church of *England*, I presum'd with Modesty, would never be objected as a Crime to a *Clergyman*, who by the Ties of his Sacred Order, and the most invincible Engagements, is bound to stand firm, when the Adversary daringly displays



plays his Banners, and threatens to storm the Bulwarks of her Constitution: And how could I discharge my self in This, without Countermining the Stratagems of the Enemy, and exposing as well the Injustice of his Cause, as the Desperateness of his Attempts; unless I shew'd a Bravery in Defence of our Intrenchments, and convinc'd him that the Powers of Heaven and Earth are for us? It could be no Arrogance in me, to exert my self with Courage and Intrepidity, when I had an *Establishment* to defend, that has been the Glory of the *English* Nation for a whole Century and a half, and whose Branches are inoculated into the very Foundations of the State! An *Establishment* that has been so honourably mention'd by the Reformed World, and has made the Kings of *England* rise higher in the Lists of Fame, than the Remotest Conquests, or the most Pompous Triumphs! that has shaken terribly the Triple Diadem of *Rome*, and struck such a Consternation into the *Antichristian* Conclave, as will never be forgotten or forgiven! An *Establishment* surrounded by the Insuperable Barrier of so many *Acts of Parliament*, that embraces the Legislative Body of the Kingdom in her Communion; that (and none but She) has introduced a Protestant Succession of Kings into the *British* Throne; and as a Recompence, is kept alive, under the immediate Protection of a PRINCE, whose Choice would lead him to be a Defender of her *Discipline*, as well as of her

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*her Faith !* Add to this, the Orthodox *Piety* of Their Royal Highnesses, who *Kneel* at our Altars with a Zeal that exceeds (if possible) the SOVEREIGN Pattern, and gives us Glorious Assurances that the Church of *England* will be as Immortal as their own Illustrious Characters !

Give me leave therefore, Sir, to unresolve your self, and to pity the Insinuations of my Enemies, as if I ran away with the Cry of the Church, to palliate Seditious Purposes, or to inflame the Populace against the Ministry of the State ; when I thought I could in nothing contribute more to the Repose of my Country, than by engaging to support those Principles that are solemnly receiv'd by all the Managers of the Government, who, I will never be convinc'd, but by Sufferings, have any thing more at Heart than the Honour and Prosperity of the Church of *England*.

And yet, notwithstanding the Assurance I have of *this* Security of the Church, I lament the Occasion, but I must pronounce her Unsafe from *another* Quarter ; the Proof of this, I make no question to demonstrate a few Pages hence, which I hope will excuse, if not justify any Asperity of Expression that may perhaps embitter some Lines in my *Weekly Corrections* : In the mean time admit me to observe, that nothing has more improv'd the Infelicity of the *British* Islands, than that Villanous Notion (started by Knaves) That whoever

ver-acquits himself in Vindication of the Church, contends strenuously for her Discipline, and is too wise to swallow the gilded Poison of *Dissenting* Prescriptions, is immediately abandon'd to the Cause of Popery, has Views before him of a Foreign Power, is a Non-juror, forsooth, and a Traytor. This Jesuitical Artifice is follow'd by a very natural Consequence, and Persons of narrow Capacities will be apt to conclude that the Government is an Enemy to the Establishment, will make a Breach in her Constitution, and encourage a Party of the most implacable Resentments against the very Foundations of our Church: This I apprehend to be the Source of all our Calamities; from hence proceed tender Jealousies on one side, and the most harden'd Outrages on the other: From hence the Atheist hugs himself in his want of Faith, and under a scandalous Profession of *Loyalty*, exposes every thing sacred, and laughs heartily at the first Principles of Religion: The Dissenter, from hence, insults triumphantly over us, assumes an Aire of Grandeur in his Looks, and when the poor Wretch has no other way to refute our Arguments, he calls pitifully upon the State, *Help, Masters, else we perish*. They dress us up in the shape of *Rebels*, to blast the irresistible Force of our Reasonings; and then, as the *Jews* represented our Saviour, they cry out like good Subjects, These Men are not *Cæsar's Friends*; for whoever opens his Lips against us, *speaketh against Cæsar*.

But

But very infecure, in my Opinion, would be the *Protestant Settlement* of these Crowns, if the most unalterable Friends of the Church were absolutely in another Interest; if the *Legislative* and *Executive* Powers of the Nation, who all Communicate with her, were secret Underminers of the *Succession*, and privately design'd to bring a *Popish* Establishment upon us. What greater Indignity can be offer'd against the Lords Spiritual and Temporal, and the Representatives of the People, who are inviolably bound to perpetuate the Privileges of the Church, than to insinuate, that at the same time they are in Confederacy against the State? From whence had the *Swede* Encouragement to Invade us, but from this scandalous Insinuation, that the Friends of the Church, who make an infinite Majority, were Disaffected to the Crown? And from whence arose the Insurrections at Home, but from the Consequence of this vile Notion, that the Government was against the Church?

I dare not offer to suspect, Worshipful Sir, that a Gentleman of your searching Wisdom could be seduced by so shallow an Artifice as this; but I must believe that some of that Honourable *Grand-Jury* had something of this Mistake upon them, when they prevail'd upon their Foreman to charge Sedition upon my *Weekly Reprehensions*; for I am bold to hope that it is difficult to make good the Charge but by Consequence, as if my Disaffection to a Conventicle, must unavoidably imply Sedition



tion against the State : So little have I endeavour'd to deserve the least part of this Imputation, that I have constantly inculcated upon the Publick, a most Dutiful Submission to the *Prince* ; upon whose Illustrious House I have deliver'd my self with as much Respect as the Principles of the Church of *England* oblige the most Loyal Subject to express ; and therefore, when the Laws of *England* will judge it Sedition for a Clergyman to defend his own Order from Usurpers, to recommend Obedience to his Superiors, and to expose the Pretences of those who are banded with *Schism* by a Statute of the Realm ; forgive my Boldness, but I profess it will be my Glory to plead Guilty.

I am sensible enough, that I have bestow'd very remarkable Characters upon the *Dissenting* Brotherhood through the course of my Writings ; I have vilified their Worship, because I believe it to be treacherous and false, and exposed their Prospects, which I shall uncontestably prove to be desperate ; but where have I censur'd the Loyalty of the Gentlemen ? Where have I attempted to pervert them from their Obedience ? The Notice I have taken of their Principles relates only to the propotion of *Danger* they lay upon the Church, which I make to affect the State only by Consequence, from the strict Union between the Ecclesiastical and Civil Powers ; and I shall eternally be of this Opinion, that whoever is outrageously a Foe to the Church

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of

of *England*, is in effect a false Friend to his Country, and an Enemy to the Crown and Dignity of the King.

That the *Dissenting* Body have stain'd themselves with those Black Colours I have shewn them in, that I have justly entertain'd a Jealousy of their Designs, and have done no more than my Duty, in cautioning my Fellow-Subjects to beware of the Danger, you remember, Sir I have promis'd to make good ; And here I shall open such a Scene as will set my Countrymen upon the Gaze, to observe the Insolence of a Party only Tolerated among us, commit such Outrages upon a National Church, as no Age, no Place can parallel ; and if I demonstrate their Schemes and Pursuits directly bend to overturn the Fundamental Pillars of our Ecclesiastical Polity, that they attempt to inflame the Populace, to Halloo the Mob upon our Clergy, to Ridicule our Worship, and Explode our Discipline, that they represent the most Honourable part of our Communion, the Magistracy and the Ministry, who adorn the Places of Trust, of Profit and Honour in the State, as Idolaters, as Rakes and Atheists ; I bespeak the Voice of the Nation on my side, and the Thanks of most, when I pronounce them Enemies to the Church and Glory of *England* ; and I shall then be acquitted of the heavy Charge of Sedition, even with the Applause of that *Honourable Grand-Jury*, whose Displeasure I now unfortunately suffer : Then will it appear before the Sun, that those Flights of Compliment they sometimes

times fling upon our Establishment, are no more than Decoys and False Fires, to charm us into a State of Dotage and Lethargy, to shave our Locks wherein our Strength lies, that they may be able to bind us, and bring in the *Philistines*, that is, themselves, upon us.

And this I shall discover to the World, without searching our Annals for the Transactions of some Ages that are past, without Raking, as they call it, into the Old Threadbare History of Forty-one; but I shall charge it *immediately* upon them, and look no farther backwards than *a Year or two*, which will serve my Purpose with a Witness.

You are in Pain, Worshipful Sir, I am confident, to find so formidable an Indictment drawn expressly against those *Quiet Charitable People the Protestant Dissenters*, who are so heartily attach'd to the Interest of the Crown, and have approv'd themselves upon all Occasions as the best of Subjects; but I shall surprise you more, to acquaint you, that under the shelter of *Loyalty*, they Bespatter us in the most insolent manner; and because they enjoy a *Liberty of Conscience*, resolve to make no *Conscience* of their Liberty; As if they had no other way to recommend themselves to the Throne, than by aspersing the *Church*, that *Church* of which the Prince is the *Great Defender* upon *Oath*, and who knows well that His *Royal Honour* rises or falls with the *Grandeur* or the *Decays* of the Church of *England*.



Yet all this will look like Scandal and Harangue, without Evidence to support it; and here I shall behave my self to the Party with the same respect of Justice as I desire to experience my self; I shall not accuse them with a long Train of Innuendo's and Surmises, with Consequences fetch'd, as it were, from a foreign Land, or with Meanings that possibly with hard Labour might be rack'd from their Principles; but I shall fairly turn their own Artillery upon them, charge them with their own Words, direct visibly where they are to be found, and use so much Honour in the producing of them, that for this I depend upon the Applause of my very Enemies.

But before I enter upon this *Unthankful Office*, I beg leave to premise, that I do not pretend, in this small Compass, to make a perfect Collection of *Dissenting Compliments*, as if I had drain'd the Subject, and tortur'd every Page to squeeze out this extravagant Miscellany of *Good Breeding*. Alas! this is but a Specimen of their *Courtesy*; should I have ransack'd every Libel, follow'd them through every Kennel, and stirr'd in all the Dreggs of *Fanatick Rage*, I might have appear'd in *Folio*, and given a Surfeit to every Reader, as well as to my self. One *Half-sheet* (happy in escaping the *Presentment* of Grand-Juries) that thrice a Week is such an Emolument to the Publick, would have been to me an inexhaustible Mine of Villany, Atheism, and Profaneness; But that Wretch I despise, I have higher Views, and will

will delineate the Sentiments of the Party from those who go in and out before them, and fight their Battles, who are Men of Figure and of Letters among them, the Champions and Oracles of the Cause.

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C H A P. II.

*Reflections of the Protestant Dissenters upon the Church of England in general; upon the Clergy and Laity; more particularly upon the Honourable and Right Honourable who are employ'd in the Civil Offices of the Nation: Publish'd within these last two Years.*

‘ **W**ERE I to frame my Opinion of the Church, from the Practice of some amongst us, I should renounce her Communion to Morrow. *Zeal of the Tories*, p. 17.

‘ The Church of *England* has hang’d, jail’d, fin’d, and ruin’d many Families for Nonconformity, not complying with Ceremonies, which the Church call’d Indifferent. *Reasons for an Union*, p. 10.

‘ Bishop *Hooper* was for a thorough Reformation without the Ceremonies, as at present. p. 13.

‘ The Tories and High-Church, notwithstanding their Pretences to Loyalty, will be found by their Actions to be the greatest Rebels in Nature. p. 20.

‘ The Church Party who are for the King, is but a small Number to the rest. p. 21.

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‘ Horrible have been the Abuses of the Test; to  
‘ the damning of Souls, as well as Disservice to  
‘ the State. *p. 22.*

‘ High-Church can occasionally conform with  
‘ Oaths of Allegiance, Abjuration-Oaths, or any  
‘ Oaths, and spew them all up again. How many  
‘ pretended Church-men are there who hardly ever  
‘ entered into a Church in their Lives, or scarcely  
‘ ever took the Sacrament for any other Motive than  
‘ as a Qualification for their Places? Are not these  
‘ Occasional Conformists? and should not such a  
‘ Law be repeal’d, that heaps Damnation upon Men?  
‘ *p. 24.*

‘ In the late King *James’s* Time the Tythe-Pig  
‘ squeek’d. *p. ibid.*

‘ The Dissenters are generally much better Livers  
‘ than those of the Church of *England*: They do  
‘ not give themselves such a Loose in those reigning  
‘ and flagrant Vices of Profane Swearing, Drinking,  
‘ Whoring, and Breaking the Sabbath. *p. 38.*

‘ Our Common People of the High-Church are  
‘ as ignorant in Matters of Religion as the bigotted  
‘ Papists, which gives great Advantage to our Ja-  
‘ cobite and Tory Priests to lead them where they  
‘ please, or to mold them into what Shapes they  
‘ please. *p. 39.*

‘ The People had better have no Religion, pro-  
‘ vided they are subject to the Law of Nature, than  
‘ to be possess’d with it in the Circumstances it is  
‘ in with us. *Christianity no Creature of State.*  
‘ *p. 19.*

‘ There is Witchcraft in the very Name of the  
‘ Church. *Reasons for enabling Protestant Dissen-*  
‘ *ters, &c. p. 20.*

‘ The Interest of the Dissenters, if properly exer-  
‘ cised, is greater than that of any other Body of  
‘ Men amongst us. *p. 22.*



## Church-Establishment, &c.

‘ These high and fierce Zealots are for Terms of Communion of their *own* Establishment, *without* Scripture. *Enty's Sermon at Plymouth, p. 13.*

‘ The Cross in Baptism, God-fathers, and God-mothers, a Liturgy, the Authority of Bishops, and their Courts, are not Things of Christ's Institution, but tend to the Prejudice of his Cause and Kingdom. *p. 14.*

‘ The True Church of *England* rather complies with, and suffers the Forms and Ceremonies, than approves. *Torism the worst of the Two, p. 8.*

‘ There's not a Man of them that would not vote for more Ceremonies, out of meer Spite to Fanaticism. *p. 9.*

‘ It is well known there are many that pass for Protestants, and zealous Church-men too, that would leave no Stone unturn'd, by which the Overthrow of our present Settlement might be promoted. *The Repeal of the Act against Occasional Conformity, p. 10.*

‘ The Clergy of the Church of *England* have been forc'd to administer the solemn Ordinance of the Lord's Supper to Persons of known scandalous Lives and debaucht Practices, when they have demanded it as a Qualification for a Place of Profit or Honour. *The Removal of the Sacramental Test, p. 17.*

‘ The Church broke our most solemn Engagements and Alliances; the Church betray'd our Confederates, and made a Sacrifice of the Distressed in our Protection; the Church divided a Victorious Army; the Church huddled up an Ignominious Peace; and the Church, for our lasting Security, after all these Glorious Exploits, binds in Fetters half the Subjects in the Kingdom. *An Equal Capacity, &c. p. 24.*

‘ The Church of *England* as by Law Establish'd, upon that foot, has nothing to claim of superior Merit before the Dissenters. *p. 30.*

‘ None

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‘ None but God himself is to determine the Methods of his own Worship. Bradbury’s *Sermon on the 5th of November*, p. 11.

‘ That the Civil Magistrate has any Right to direct his Subjects what Religion they shall chuse, or punish them for differing from him in such Matters, has not yet been made appear. Pierce’s *Letter to Dr. Snape*, p. 34.

‘ The Concerns of Earth and Heaven are to be kept asunder; we must not bring the Hire of a Whore, and the Price of a Dog into the House of the Lord. Men should not take Sacraments because they are Officers, but because they are Christians; or think that eating the Body and Blood of the Lord is any Preparation for eating the Bread of the Government. Such Profanations as these are their Livelihood; the Money they get for Administrations and Testimonials, makes them silent to one of the greatest Impieties that ever was committed in the World. Bradbury’s *Sermon on the 5th of November*, p. 17.

‘ To establish the Common-Prayer Book by the Laws of the Land, is not to promote the Duty but the Book; it is not Prayer it self they are rewarding or assisting, but a Compliment paid to their own Insufficiencies. p. 18.

‘ They have not only declared against the Church of *England’s* being a *Belle Feme*, but they have gone farther, and will not allow her to be an Authoritative Old Woman. They declare against her Threats as Chimera’s, that she has no Rods over the Chimney, and that her angry Words are meer Air. Having scrupled her Being, and set at nought her Railing and Censures, they seem not to value her Blessings and Favour much more, but boldly assert her fair Words will butter no Parsnips; that her specious Pretexts are meer Shams, and that she has not Interest enough to  
‘ keep



keep off a Beating. But allowing her to be a Lady, she can by no means be Excellent and Holy; inasmuch as she is acknowledg'd to have led a bad Life, and been so far from having Legitimate Heirs enjoying her Estates regularly, that she has had several Bye-blows, run away with Strangers, and disown'd her Children born in Wedlock. *Church-Anatomy, the Dedication.*

Many who receive the Sacrament, live very wicked Lives, Swear, and are Drunk the same Night. *Plain Reasons for Dissenting, p. 17.*

The Church of *England* teaches her Disciples, that there is not one Soul goes to Hell that has the good Luck to have Christian Burial. *p. 18.*

Many warm Church-men are more careful to avoid the Worship of the Dissenters, than they are to avoid the Sins of Murder and Adultery. *p. 22.*

If Ministers preach poorly, and Ministers and People generally live loosely, vainly, and profanely, like Atheists; for our own Souls sake we should go where there is better Preaching and Living: We can safely speak it to God as well as to Men, this is one great End of our Dissenting from the Church of *England*. *p. 26.*

It is plain, that the Sin of Schism lies at the Church of *England's* Door. *p. 29.*

A Sett of Men, by their intemperate Zeal for the Shell of Religion, beyond any Concern for the Substance of it, and their rigorous Imposition of an impracticable Uniformity, have outflown the true Intention of the Church. We do not voluntarily leave the Church, but are driven out. *Plain Dealing, the Preface.*

The Grievance is, not to let any officiate in private Churches, without a Subscription to the Articles. *State Anatomy, Part I. p. 30.*

These are the Characters, Worshipful Sir, with which the *Protestant Dissenters* have stigmatiz'd the Church-Establishment of *England*, and the most Honourable part of our Communion ; with a Design not only to bring about a Revolution among the Officers of State, and to make us Infamous to the present Age, but to blast our Memory eternally, and deliver us down, with these odious Blemishes upon us, to Posterity.

To give you a Summary of these Reflections in a few Words: If we are to believe these Gentlemen, the Church of *England* (that has not Power to touch a Hair of their Heads) is a Cruel Persecuting Church ; She is Schismatical, imposes an impracticable Uniformity ; She is a Metaphorical Old Woman, a loose Jade, a Scold and a Whore, and has the Common-Prayers established, not for the Service of her Communion, but to encourage the Paper Manufacture, and for the Benefit of the King's Bookseller. The greatest part of her Members are Swearers, Forswearers, Drunkards, Whoremongers, Murderers, Adulterers, Sabbath-breakers, Atheists and Rebels : The Ministry of the Government who receive the Sacrament at her Altars, are Hypocrites, and in a State of Damnation, Persons of Scandalous Lives and Debauch'd Practices, who bring the Hire of a Whore into the House of the Lord. Behold the Charity and Moderation of the *Protestant Dissenters* !

## C H A P. III.

*Reflections of the Protestant Dissenters upon the  
Orthodox Clergy of the Church of England.*

‘THESE Priests of *Baal* are many, and this may be  
 ‘said of Ninety nine in a Hundred of them,  
 ‘and I am apt to think every one will find it  
 ‘true in his own Acquaintance, that their Doctrine  
 ‘is not more pernicious to the Peace and Welfare of  
 ‘the Kingdom, than their Lives are a Scandal and  
 ‘Disgrace to their sacred Function; and I may ven-  
 ‘ture to say, there is scarce one who has preach’d up  
 ‘the Danger of the Church, since the King’s Accession  
 ‘to the Throne, that has not been oftner Drunk in a  
 ‘Private House, than Sober in a Pulpit. *The Zeal of  
 the Tories, &c. p. 8.*

‘Let any one consider the Character of our Father  
 ‘*Francis*, and find out in the Church of *Rome* any  
 ‘Cardinal, Jesuit, or Priest, that equals him in Am-  
 ‘bition, Cruelty, and all manner of Wickedness:  
 ‘There are innumerable Heroes of this kind that are  
 ‘not to be match’d in any other Church whatsoever.  
*Ibid. p. 11.*

‘All the Miseries the Nation feels or fears, are ow-  
 ‘ing to the Instrumentality of the Clergy, and to that  
 ‘Religious Wild-fire you have scatter’d all the Nati-  
 ‘on over. *Ibid. p. 15.*

‘There are some Church-men that have Consci-  
 ‘ences like Ostriches Stomachs, that will digest Iron;  
 ‘for no Oath or Test is too hard for their Case-har-  
 ‘den’d Consciences, which can easily dispense with  
 ‘all, to serve a Turn. *Reasons for, an Union, p. 8.*

‘Doctor Firebrand of *Holbourn*, that wicked  
 ‘Priest and Incendiary, has compass’d his chief  
 ‘Ends, the Loaves and Fishes; and let his Church be  
 ‘in never so much Danger now, he will be no

St. Martin's Church, London.

St. Martin's Church, London.



‘ Martyr for it, or hazard his fat Benefice for any  
 ‘ Cause good or bad, except the Devil owes him a  
 ‘ Shame, and outwits him, and leaves him in the  
 ‘ lurch at last. p. 14. The Black-mouth’d Doctor  
 ‘ of St. Andrew’s Holbourn. p. 27.

‘ There are too many such sort of Priests, who  
 ‘ truly endanger the Church and all the Protestants  
 ‘ throughout *Europe*; you may know them by this  
 ‘ Mark, they are generally the most Ignorant, Lewd,  
 ‘ and Debauch’d part of the Clergy, and the Ma-  
 ‘ jority of their Followers and Disciples are the  
 ‘ very Scum and Dregs of Mankind. p. 17, 18.

‘ Dissenting Ministers would have the Preference  
 ‘ to our loose high-flying, careless, lazy Clergy, ex-  
 ‘ cept they kept a better guard upon their Lives and  
 ‘ Conversations than they usually do now. p. 18.

‘ What confounded and confounding Work the  
 ‘ Priests make about Excommunication and Schisma-  
 ‘ ticks! p. 25.

‘ The Ignorant People are so generally poison’d  
 ‘ by the high-flying Priests, that the Government  
 ‘ suffers in many Places. p. 31.

‘ People were not only robb’d by the Priests of all  
 ‘ their Religion or Charity, but of their Humanity,  
 ‘ turn’d into Brute Beasts or worse: Rare Priests, who  
 ‘ pretend to be of the purest Church in the World,  
 ‘ that can transform Men into Devils Incarnate!  
 ‘ p. 36.

‘ Nothing but the Pride, Ambition and Covetous-  
 ‘ ness of a certain Body of Reverends and their Ad-  
 ‘ herents, can stand in the Way of a Glorious Re-  
 ‘ formation. *Christianity no Creature of State*, p. 4.

‘ I must forbear, lest I should offend the Reverend  
 ‘ Possessors of my Country. — Whether this be owing  
 ‘ to their Folly, or Knavery, or both, I submit to  
 ‘ Judgment; tho’ tis ealie to determine to which, if  
 ‘ you converse with the Men and their Works.

‘ If our Clergy could but deviate into Honesty, then the Sober part of Mankind will have reason to conclude, that they themselves believe the Christian Religion to be true. *p. 14.*

‘ If the Prince should presume to chuse his Servants without the Priests Leave, then they exert their Authority, and make dismal Lamentations about the Business of their Religion; when, God knows, the Whole of the Design is nothing but State Interest; hence it is that they have fir’d the Ignorant Mob, spirited ’em into Riots and Rebellion, and perswaded ’em, that to cut their innocent Neighbours Throats, is doing God good Service. In short, all the Blood that has been spilt in the late unnatural Rebellion, may be very justly laid at the Doors of the High-Church Clergy. *p. 16.*

‘ It is but just, that the Parsons should be the common Subject of Banter, whilst their Practice and Tongues so much differ: They call it our holy Religion, our holy Mother the Church, and yet constantly prostitute them. *p. 19.*

‘ The Parsons may rail themselves out of Breath, no Body will mind ’em, consequently they’ll be tir’d, because their *Billingsgate* Eloquence will answer no End. *p. 24.*

‘ The Priest, who generally is as Ignorant as the People, is contented with the Knowledge of that part of the Church which concerns himself, the receiving of his Dues, and the Government of his Parish: This is not singular to One or Two, but general, scarce one or two in a County has any other Care for Religion. I do not enter into Proofs, ’tis as well known as that there are Priests and Curates; And yet these blind Teachers, by the help of weak Arguments and strong *Osobers*, have stript Popery of all that was terrible about her, and reconcil’d the Minds of their Parishioners to Superstition and Idolatry. *Faction in Power, p. 5.*

‘ I could

‘ I could wish that the Dissenters were not deprived of their Birth-rights, to humour a Parcel of proud illiterate Priests, who have generally Closets without Books, Cures without Religion, and Zeal without Knowledge. *p. 49.*

‘ Among the inferior Clergy, Men are found whose Principles and Practices are a Scandal to the Church, and whose Reformation, ’tis fear’d, must now be the Work, not of private, but of publick Justice. The Parsons are not only become the Subject of Satyr and just Sarcastism among the Men of Wit, but even the Tale and Jest of the Common People; their Winter-Evening and Fire-side Conversation are fill’d up with ridiculing and exposing the Clergy; and the very Office grows into Contempt, by the scandalous Conduct of some of those Earthen Vessels that Officiate. *Reasons for Visiting the Universities, p. 4.*

‘ The Church of *England* can never be restored to her Original Lustre, ’till the unexampled Wickedness of a Sett of Men, who are disguised among, and wear the Habit of our Clergy, are purged out. *p. 7.*

‘ There are a sort of Men among the Clergy, who ought, and I hope will be purg’d out of the Church; I say, I trust they will also, because their Iniquities seem to be come to the full Height, and to call aloud for that Vengeance, as well from the Civil Authority, as from Heaven. They seem now to have fill’d up the Measure, and to have awaken’d Justice against them, which with its leaden Wings has been too slow in resenting the Insults it has receiv’d, and has forborn them so long, ’till they begin to persuade themselves into a ridiculous Notion of their being formidable to the Government, and that they dare not, because they do not, strike. How long shall Justice be with-held by the Royal Clemency to its own

‘ Hurt?



‘ Hurt? How long shall the King spare thus the  
 ‘ Vipers that would sting him? p. 12.

‘ They cannot but sincerely wish to see that hor-  
 ‘ rid Race of Men we are speaking of, expung’d,  
 ‘ their Wolves Skins expos’d, their Shepherds  
 ‘ Cloathing pull’d over their Ears; now that Time  
 ‘ seems to be come, Judgment is now going to be-  
 ‘ gin at the House of God. p. 14.

‘ Vicious Clergymen are found effectually dis-  
 ‘ pers’d over the whole Face of this Church, and  
 ‘ almost in every Corner of the Nation, who spread  
 ‘ Vice like a Contagion through the Country, and  
 ‘ dreadfully debauch the Morals of the People.  
 ‘ p. 28.

‘ An excellent Description of the Protestant Cler-  
 ‘ gy! that not a Man among them but is perjur’d  
 ‘ over and over, even in his very Education, in the  
 ‘ Infancy of his Learning, and before he knows  
 ‘ either his Right Hand or his Left in the Matter  
 ‘ of his Studies! p. 39.

‘ There is not a Clergyman now in *England* who  
 ‘ has been educated at *Oxford* or *Cambridge*, or a  
 ‘ Student now in any of our Universities, but what  
 ‘ is actually guilty of premeditated Perjury. p. 40.

‘ Oaths are Trifles with them; they are not to  
 ‘ be tied by the common Obligations which bind  
 ‘ *Christian* Subjects; nay, the Bond that would se-  
 ‘ cure the Allegiance of a *Mahometan*, will not  
 ‘ bind them. p. 42.

‘ The Observation extends to the whole Body of  
 ‘ the Clergy throughout *England*, where you will  
 ‘ find the Profane, the Lewd, Drunken, Profligate  
 ‘ Clergymen. p. 63.

‘ We see what the Tory Priesthood were made of  
 ‘ in Queen *Elizabeth*’s Time, that they were Igno-  
 ‘ rant, Lewd, and Seditious; and it must be said  
 ‘ of ’em, that they are true to the Stuff still. *To-  
 ‘ rism the worst of the Two*, p. 21.

‘ The

## 24      *The DANGER of the*

‘ The Salvation of Souls is not the Thing they  
‘ aim at ; our Church’s Danger is no farther their  
‘ Care, than as it is possess’d of the Temporalities  
‘ handed down to her by our Popish Ancestors.

‘ *p. 23.*  
‘ The Church and the Queen were Words the  
‘ Clergy were not only zealous for, but very often  
‘ very drunk over. *p. 25.*

‘ Whatever Appearances they put on of Church  
‘ and Church Things, their Bottom is foul and  
‘ Rotten ; and Pride, Avarice, Hatred, and Malice  
‘ are the Biass that turns them. *p. 27.*

‘ I cannot but think a great many of the Clergy  
‘ have lost their Reputation of late Years, in con-  
‘ fining themselves so much to the unedifying Sub-  
‘ jects of Politicks and Schism, or in managing  
‘ more important Subjects in so cold and lifeless a  
‘ manner as they have done, or in running so much  
‘ from the Articles of the of Church of England. *A*  
‘ *Letter to Dr. Bisse, p. 28.*

‘ A Pack or party of scandalous, wicked, and pro-  
‘ fane Men, who appropriate to themselves the  
‘ Name of High-Church, (but may more properly  
‘ be said to be Jesuits or Papists in Masquerade,)  
‘ do take liberty to teach, preach, and print publicly  
‘ and privately, Sedition, Contentions, and Divi-  
‘ sions among the Protestants of this Kingdom.  
‘ *Motives to Union. p. 1.*

‘ With what Pleasure do the Clergy thunder out  
‘ their severe Censures and bitter Imprecations  
‘ against their innocent Neighbours ? And did they  
‘ scatter their Fire-brands, Arrows, and Death on-  
‘ ly when they were in Sport, and over their pro-  
‘ fane Cups, and in their merry Meetings, their  
‘ Impiety would be far less than it is, when they  
‘ attempt to sanctify their Malice, by bringing it  
‘ into their Worship, and venting it in the Name  
‘ of God himself. *Pierce’s Sermon, Jan. 30. p. 6.*

‘ To



‘ To that noble Stand that was then made in the  
 ‘ Days of our Fore-fathers (*the Rebellion in 41*) we  
 ‘ are indebted, that we their Posterity are not a  
 ‘ Generation of Slaves, to the Lusts of *such a Vici-*  
 ‘ *ous Fawning Clergy*, as then carry’d all before them,  
 ‘ *p. 14.*

‘ We have a sort of Protestant Clergy in our own  
 ‘ Times, that are not to be bound by Oaths, and  
 ‘ much less by Promises and Subscriptions. *Convo-*  
 ‘ *cation-Craft*, p. 40.

‘ There are several painful Preachers in this City,  
 ‘ who are not doubted to understand Flesh and Blood  
 ‘ well, and too frequently impress the Phrases,  
 ‘ *Our most Holy*, or *most Excellent Mother*, to  
 ‘ leave Persons ignorant, of the Church of England’s  
 ‘ being of the Feminine Gender. *Church Anatomy*,  
 ‘ *the Dedication.*

‘ Nothing has more encourag’d the Laity in their  
 ‘ Vices, or sunk the Credit of our Clergy, than the  
 ‘ scandalous Lives of some of the Function. ’Tis  
 ‘ no Wonder that the Lives of flagitious Clergymen  
 ‘ bring in more Profelytes to Wickedness and Vice,  
 ‘ than ever their Preaching will make Votaries to  
 ‘ Religion and Virtue. They may long enough com-  
 ‘ mend Virtue, and declaim against Vice; but how  
 ‘ should the People believe them; when they do not  
 ‘ live as if they believed themselves? and while so  
 ‘ many of our Clergy make no great scruple of Con-  
 ‘ science to Drink and Whore, and Swear and Game,  
 ‘ and Droll on the Bible, and Profane the Sunday;  
 ‘ and neglect the most important Duties of their  
 ‘ Pastoral Charge, ’tis no Wonder if the Laity think  
 ‘ themselves authoris’d to take the same Liberty,  
 ‘ *p. 44.*

‘ We cannot but commend the great Care of the  
 ‘ Church, in its Injunctions to the Deans, who must  
 ‘ providently see that the Petty-Canons and Vicars  
 ‘ have a Latin as well as English Testament: We  
 ‘ suppose

‘ suppose this Caution was, lest the lazy Fellows  
 ‘ should forget all they had learn’d at School; and  
 ‘ *Greek*, it seems, is as little expected from them, as  
 ‘ *Syriack* and *Arabick*, p. 51.

‘ There are several secret Ways of purchasing a  
 ‘ Benefice, which some Patrons oblige the Clergy to,  
 ‘ without making a downwright Bargain, and we  
 ‘ would not have so much as the Courting of an  
 ‘ *Abigail* to be the Price of it, p. 54.

‘ The Behaviour of the Clergy is so vile, ’twould  
 ‘ be Indiscretion with a witness, should we load  
 ‘ them with any Reflections which they have not  
 ‘ deserv’d. *Pierce’s Vindic. of Diss. Min.* p. 14.

‘ If Looseness and Debauchery, Unthankfulness  
 ‘ to God and Man for the greatest Deliverances, the  
 ‘ sowing Strife and Contention, the stirring up to  
 ‘ Sedition, Rapine and Sacrilege, the encouraging  
 ‘ Rebellion against the best of Kings, and the Pre-  
 ‘ varicating with God and Man, in Subscriptions,  
 ‘ Prayers, and the most plain, express, and solemn  
 ‘ Oaths; if these are not Fruits bad enough to prove  
 ‘ Men false Prophets, I can’t conceive what Use  
 ‘ our Saviour’s Rule can be of. That this Guilt is  
 ‘ notorious, cannot with any Modesty be denied,  
 ‘ p. 30.

‘ Several *Bishops*, without any scruple, drink the  
 ‘ Pretender’s Health. *Two Questions of present Im-  
 ‘ portance*, p. 8.

‘ You have the Picture of the Clergy drawn to the  
 ‘ Life, and it would even affright a Christian to be-  
 ‘ hold it. *Plain Reasons for Diss.* p. 7.

‘ O rare Heedors! Are those the Men that lead  
 ‘ our Gentry, as well as the common People, by the  
 ‘ Nose? It would be the Nation’s Mercy to have a  
 ‘ due Sense of this Disease. p. 8.

‘ All have their Prayers made for them, and ma-  
 ‘ ny of them their Sermons too: Besure that God  
 ‘ disapproves of such a lazy Practice, p. 9.

I have

‘ I have heard Parsons drink the Dissenters Damnation, *p.* 35.

‘ If a Patron presents a Person, and he gets Institution and Induction, let him be who or what he will, Sober or Scandalous, Qualified or Unqualified—— *Lay Noncon. Justified*, *p.* 7.

‘ As far as I can learn, a stricter Enquiry is made into Men’s Qualifications for the Ministry by the Dissenters, than by those who have usually the Management of that Affair among you. *p.* 14.

‘ Until the Clergy have more Christian Moderation in their Tempers, and a more speedy Method is found out to oblige such of them as walk disorderly, to reform what is amiss in their Conversations, our Parishes are not like to be better provided for. *p.* 20.

‘ It’s dubious whether the Ordainers have Power to confer the Spirit, as the Apostles had; but if they have, it’s past doubt, that many of the Ordain’d don’t carry it away with them. *Plain-Dealing*, *p.* 18.

‘ The Clergy are remarkable for their Schismatical Dissent from the Human Rules and Constitutions of the Church, *p.* 27.

‘ Multitudes of the Clergy dissent from the Establish’d Church in Principle, *p.* 29.

‘ Are such Men fit to wear the Livery of a Reform’d Church, or indeed of any Christian Church? Even a Pagan, who has any Notion of common Honesty, might be tempted to say, *Are these thy Priests*, Oh Jesus! *Vind. of Plain-Dealing*, *p.* 3.

‘ Hanging-sleeve Reader, *p.* 7. Consecrated Scandal Drivers, *p.* 8. O rare Parsons, bungling Tricksters, *p.* 12. New-fledg’d Gown-men, Dutiful Children to their Grannum the Church, *p.* 14.

‘ The Bulk of the King’s Enemies consists of Inferior Clergy and Inferior People, or a Mob of Priests and Peasants. *State Anat. Part I.* *p.* 6.

‘Father *Francis*, the Ring-leader of our Protestant Jesuits, and whom you properly stile the *Convocation Bouteusey*, has no less aspiring Notions, nor had he less dangerous Views, ’till blasted by the *Hanover* Family’s taking Place, than old *Laud* himself, or any other *rampant* High-Priest ever entertain’d.

‘p. 35.

‘Parsons turn Captain *Tom*’s at Elections, perfect Hectors and Bullies, no Rakes more warmly promoting seditious Healths in full Bumpers than they.

‘p. 37.

‘A Reformation of Universities and Pulpits is no less expected from the Parliament. p. 40.

‘That Trusty Bully-Beef Priest *Higgins*. p. 51.

‘The Archbishop of *Armag*, much better acquainted with the Mothers than the Fathers——

‘p. 52.

‘This Opinion is kept alive in the Minds of a vicious Mob, by seditious and licentious Priests.

‘p. 62.

‘A parcel of perjur’d Shepherds, set their silly Sheep a madding, by their leud Harangues. p. 66.

‘Nothing is more scandalously neglected, than a strict Examination into the Abilities of Candidates for the Ministry. p. 77.

Be astonish’d, O ye Heavens, at this! The *Persecuting* Heathen must rise up in Judgment with the Men of this Generation, and condemn them; for they dress up our *Primitive* Fathers in the Skins of *Beasts* only, but here we their Successors are cloath’d in the Attire of *Devils*. Never was there a Character drawn of the most villanous Profession of Men under the Sun, in Colours so dark and horrid, as these wherein the *Charitable Protestant* Dis-



*Dissenters* expose the Clergy of the Church of *England*; and if there could be Evidence produc'd to fix the least part of this Charge upon them, it would be meritorious to rid the Earth of such Plagues as are a Reproach not only to the Religion they profess, but to the Species they are distinguish'd by. But, alas, instead of a Demonstration of the Facts, they play upon us from these Batteries of Scandal, and draw out their Artillery against us, with a Design, most certainly, to mark us out to the Fury and Resentments of the Mob, and the Rage of the Soldiery, to be insulted, stript, and worried. If there be not some Relief found to stop the Mouths of such wicked Incendiaries, it must in a little time be unsafe for a Clergyman to appear Abroad at Noon-day, without a Guard of the Militia to defend his Person from the Madness of the Populace, who are already most artfully encouraged upon all Occasions to insult his Character.

I am confident, Worshipful Sir, these Magazines of *Sedition* never yet fell into the Hands of the Honourable *Grand-Jury* for the *Hundred of Ossulston*; because they would have been long before now distinguish'd by the severest Justice, which could not bear to observe the whole Body of the *English* Clergy traduc'd in so infamous a manner, in a manner much more infamous than was ever used by the *Scourge* towards the Ministry of *Scotland*. But instead of triumphing in these Reprisals of mine upon  
the

30      *The DANGER of the*  
the *Protestant Dissenters*, believe me, Sir, it  
is to me a Matter of the greatest Sorrow, lest  
I should be thought to copy after so infamous  
an Example; tho' in this I must be allow'd  
to fall short of the Original, who cry out  
for Justice and Slaughter upon the *English* Priest-  
hood, under the very Nose, and within the  
reach of *Episcopal* Discipline; whereas my  
*Libel* was planted at a great Distance, and,  
if it had any Force, must still be confes'd  
to stand without the Rules of the *Presby-*  
*tery*.

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#### C H A P. IV.

*Reflections of the Protestant Dissenters upon  
the Discipline and the Canons, Articles and  
Ceremonies of the Church of England.*

‘ I F any of these Spiritual Princes, the Clergy,  
‘ I happen to quarrel with their Neighbours, it  
‘ may be, for nothing but because they cannot exact-  
‘ ly quadrate with their Principles, strait they  
‘ have them into their *Inquisition*: This is the  
‘ most horrid Hypocrisie imaginable, and a down-  
‘ right giving the Lye to the *New Testament*. *Chri-*  
‘ *stianity no State Creature*, p. 17.

‘ The Spiritual Courts are possess’d of their old  
‘ Thunders, and arm’d with new ones, Occasional  
‘ and Schismatical; their Excommunications for  
‘ not paying Tyths, for Scolding, for not paying  
‘ Church-Rates, and Poor-Rates, are still in full  
‘ Force; and whoever is acquainted with the Pro-  
‘ cesses

‘ cesses of those Courts, knows that Tythes, and  
 ‘ calling Names, and Parish-Rates, bring much  
 ‘ more Grist to their Mills, than Immorality and  
 ‘ Profaneness. Now that the Thunder of the Vati-  
 ‘ can is become almost impotent, are our High-Church  
 ‘ Priests preaching Lessons of the Power of their  
 ‘ Excommunications. Every little Vicar or Cu-  
 ‘ rate puts in his Claim to his Prerogative; and  
 ‘ how vexatious it is in the Country Places, where  
 ‘ twenty or thirty Families are to be maintain’d by  
 ‘ the Fees of them, I need not repeat. *Torism the*  
 ‘ *worst of the Two*, p. 25.

‘ The Reason why you are given to Satan, is, be-  
 ‘ cause you will not give yourselves to him, and  
 ‘ therefore others are so zealous as to do it for you.  
 ‘ Bradbury’s *Sermon on the 5th of November*, p. 19.

‘ What a smutty Story is that in the 6th, 7th,  
 ‘ and 8th Chapters of *Tobit*, appointed for Lessons,  
 ‘ which is enough to make a Man laugh till he  
 ‘ burst. *Church-Anatomy*, p. 9.

‘ We could wish the severe Clauses in the *Atha-*  
 ‘ *nasian* Creed were expung’d; for we think it no  
 ‘ more becomes us to damn Folks in the Church,  
 ‘ than in the Streets. p. 5.

‘ The scandalous Abuses of Excommunication,  
 ‘ in these latter Days, have made it so contempti-  
 ‘ ble, that Sinners do no more value it than  
 ‘ Men do the threatening Predictions of a common  
 ‘ Almanack-maker concerning Thunder and Light-  
 ‘ ning. p. 21.

‘ ’Tis a greater piece of Sacrilege for these *Thieves*,  
 ‘ Chancellors, Officials, &c. to steal and run away  
 ‘ with the Keys of the Church, than for any to carry  
 ‘ off the Communion Plate. p. 25.

‘ Thus the Rooks give check to the King, and the  
 ‘ Lay-Chancellor in the Court proves too hard for  
 ‘ the Bishop, as the Devil in the Sign of a Tavern  
 ‘ doth for St. *Dunstan*. p. 27.

‘ Unless at his own Peril, the Parish Minister must  
 ‘ no more examine the Equity of the *Sentence*, than a  
 ‘ Hangman does, but must do his Office ; he must give  
 ‘ Fire when the Word of Command is given, just as the  
 ‘ two nimble Iron Sparks on the out-side of *St. Dun-*  
 ‘ *stan’s* Church, when moved by the Wyres within,  
 ‘ briskly turn about, and give a thump on the Bell,  
 ‘ that all may know what quarter of the Hour it is.  
 ‘ *p. 29.*

‘ In *David’s* Time the Sparrows were allow’d a  
 ‘ Place near God’s Altar ; in our Days *whole Herds*  
 ‘ of *Swine* have the same Privilege, and no one  
 ‘ will or dare drive them out. But if a Man trip  
 ‘ in a Ceremony, out comes the sacred two-edged  
 ‘ Sword immediately, and they are cut off by Do-  
 ‘ zens. We have known a well-meaning, but stub-  
 ‘ born Fanatick sent to the Devil for an *Easter-*  
 ‘ Offering, because he would not give his Parson  
 ‘ One and two-pence half-penny. *p. 30.*

‘ If any one do not obey the Decree, then there  
 ‘ is Death in the Pot, and they have no other way  
 ‘ to punish but by Excommunication. *p. 32.*

‘ If you will not buckle, out comes the Two-  
 ‘ handled Rod and bloody Pail, to fright the stub-  
 ‘ born Children into Obedience. *p. 34.*

‘ We do not see one in twenty of our unclean  
 ‘ leprous Priests, whose notorious Vices make too  
 ‘ publick a Noise to be unobserv’d, was ever Excom-  
 ‘ municated. *p. 47.*

‘ Instead of imposing suitable Penance, Money  
 ‘ shall be extorted by a Body of Men, who have  
 ‘ already shew’d us, that they can set Indulgences  
 ‘ to Sale ; and that they are willing Men should  
 ‘ ruin their own Souls, and go very quickly to  
 ‘ Hell, provided they will pay them *Toll* for their  
 ‘ Passages. *p. 56.*

‘ All the Discipline the Church of *England* has,  
 ‘ seems to be more to get Money, than to bring  
 ‘ Sinners



‘ Sinners to Repentance. *Plain Reasons for Dissent-*  
‘ *ing.* p. 20.

‘ Great Sins are never enquired into, as the Par-  
‘ son or Curate’s being drunk two or three times  
‘ a Week, or swearing at every other Sentence.  
‘ p. 21.

‘ Some of the best Ministers in the Church have  
‘ confess’d, that after forty Years preaching in their  
‘ Parish, they knew not of one Soul converted in  
‘ all that time. p. 25.

‘ The Singing-Men and Boys in Cathedrals, as  
‘ soon as they have done *Acting* there, are also  
‘ Actors in the Play-houses. p. 34.

‘ Forms seem to have been introduced in a time  
‘ of Degeneracy, when Mens Devotion was lan-  
‘ guishing, and Ministers, either because of their  
‘ Ignorance or Indifferency, were not capable of  
‘ making Prayers of their own. *Lay-Nonconfor-*  
‘ *mity justified,* p. 22.

‘ After a great deal of Money and Time have  
‘ been spent in prosecuting an Offender, it is but  
‘ for him to say he Repents, and pay his Fees,  
‘ and he comes Home. p. 38.

‘ The Canons that will be mounted against me,  
‘ I esteem as Powder without Ball. *The Pourtra-*  
‘ *iture of King James I. and King Charles I.*

‘ What can a Man of Sense believe, when he  
‘ shall see a Priest at the Altar acting an Holy Part,  
‘ bowing and cringing, approaching the Bread and  
‘ Wine, as tho’ the Popish Notion of Transubstan-  
‘ tiation was true? *Christianity no State Creature,*  
‘ p. 13.

‘ ’Tis an Invasion upon the Rights of Mankind,  
‘ to be determin’d by the Canons of the Church,  
‘ until they be ratified by Parliament. *Convocation*  
‘ *Craft,* p. 58.

‘ We can foresee no better Apology for the Con-  
‘ vocation that fram’d these Canons, than this, that  
‘ they

‘ they seem only to have design’d them for the  
 ‘ old rusty Armour of our Church, to hang up for  
 ‘ Terror, rather than to be us’d for Execution ;  
 ‘ and therefore were we of the Laity worthy to  
 ‘ offer our Advice to a Convocation, we should  
 ‘ recommend it to them to cashier these ill-natur’d  
 ‘ Canons, for they are a standing Reproach to our  
 ‘ Church. *Church Anat.* p. 16.

‘ If the Convocation think fit to keep up these  
 ‘ Canons still, it were very great Charity to clap  
 ‘ Padlocks on the Tongues of the People, to prevent  
 ‘ their running into the Devil’s Clutches, by prating  
 ‘ too freely against the Orders of our Church. p. 20.

‘ Where-ever you find an ignorant Bigot, observe  
 ‘ him at Church, see how zealous he is in the  
 ‘ outfides of Devotion, watch how he faces to the  
 ‘ East when he says the Creed, how he distinguishes  
 ‘ himself by the lowest Obeysance at the word  
 ‘ *Jesus*, what a Scrape he has for the Altar as he  
 ‘ passes by it, how loud in the Responses, which  
 ‘ however he repeats like a Parrot. *Torism the*  
 ‘ *worst of the Two*, p. 8.

‘ Kneeling at the Sacrament was never known till  
 ‘ the Papacy of *Honorius*. The Surplice was brought  
 ‘ into the Church by Pope *Adrian* ; And this Badge  
 ‘ of that barbarous Age was borrow’d from the  
 ‘ Pagan Priesthood ; yet some of our inferior illite-  
 ‘ rate Clergy, to colour the filthiness of their Morals,  
 ‘ affect mightily this Purity of Habit. Their Bowing  
 ‘ at the Altar is an Innovation of the *Romish* Church.  
 ‘ p. 9.

‘ The Church-Musick of the Papists is certainly  
 ‘ very efficacious in moving the Passions: But such,  
 ‘ for the generality, are our Organs and Organists,  
 ‘ our Church-Musick and Musicians, that the Noise  
 ‘ strikes Horror, instead of inflaming Zeal. The  
 ‘ Tones of the Instruments, the Insufficiency of the  
 ‘ Performers, and the *Tell* of the *Singers*, are enough  
 ‘ to

‘ to deafen a delicate Ear, and frighten a Person of good Judgment. *p. 8.*

‘ Their Observation of Festivals, and in a particular manner the 30th of *January*, is as superstitious as the Observation of Popish Feasts: The Church of *England* complies with these Things for Peace sake. *p. 11.*

‘ Shall we fall-out about Ceremonies, about Postures and Gestures, about Hat and Knee, about Garbs and Garments, about Modes and Fashions, and Things which are very far from the Heart? *Motives to Union, p. 28.*

‘ To talk of Mitres, and Priests, and Sacrifices, and Altars, and Holy Days, and New Moons, was right enough in the Jewish Dispensation; but to continue the Language now, is a practical suspicion that this is not the Christ. *Brad. Sermon. Nov. 5. p. 14.*

‘ We have a long while been clouded by Confusions in the Church, by a loose Priesthood, who have not only brought in an innnumerable number of Pagan Rites, and Jewish Ceremonies, but by their Hellish Skill have just broke through our Constitution, and almost reduc’d her to the Obedience of Rome. *The Rebel’s Doom. p. 42.*

‘ All that the Committee and others have wrote and said against the Bishop of *Ban-*  
*gor*, is but a Confirmation of what he has advanced against the Encroachments of a certain Sett of Priests. *A Second Letter to Dr. Bisse, p. 17.*

‘ The Report of the Committee is become an Officious Libel, to say no worse of it, thrown into the World as a Bone of Strife, farther to embroil Mankind. *The Report Reported, p. 8.*

‘ What is said, will sufficiently shew how empty and trifling, as well as unjust and injurious, this Proceeding of the Lower House hath been. *p. 38.*

‘ I am glad when I see Men seek to govern their Faith and Practice, not by the great Names



‘ of Men, Churches, Councils, Convocations, or  
 ‘ Assemblies ; I rejoyce to see the Foundations sha-  
 ‘ ken, and the Fabrick sinking, as we never doubted  
 ‘ but it would some time or other. *Pierce’s Let-  
 ‘ ter to Dr. Snape, p. 29, 30.*

‘ They may call themselves the True Church as  
 ‘ long as they please, and value the Method they  
 ‘ are in from its Correspondence with Antiquity ;  
 ‘ but *Cain, Balaam, and Corah* are the Fathers from  
 ‘ whom they deduce their Character. Indeed, their  
 ‘ Way and Notions have been of a long standing,  
 ‘ but they are never the more venerable for that,  
 ‘ we have no Esteem for an ancient Wickedness.  
 ‘ They may carry their Pedigree higher than the  
 ‘ first Centuries of Christianity, they are as early  
 ‘ as the first Century of the World, and the first  
 ‘ of the Jewish Nation, for they have gone in the  
 ‘ Way of *Cain*, they ran greedily after the Error of  
 ‘ *Balaam* for a Reward, and perished in the Gain-  
 ‘ saying of *Corah*. *Bradbury’s Sermon on the 5th  
 ‘ of November, p. 9.*

‘ Can we think that Religion is now put into  
 ‘ the Hands of Men ? Had Men carried their Au-  
 ‘ thority no farther than recommending the Gospel  
 ‘ in its Simplicity, unexplain’d and unimproved,  
 ‘ we should not have groaned under the Weight of  
 ‘ Penal Laws. — He is a Heretick that contrives  
 ‘ a new Article of Faith, he is a Schismatick that  
 ‘ imposes new Terms of Communion. Thus they  
 ‘ have gone in the Way of *Cain*, first entertaining  
 ‘ Fancies of their own, and then *imposing* them  
 ‘ upon others ; as if the Decency and Order of  
 ‘ God’s Worship had no better Rules, than what  
 ‘ must be taken from the Conceits of a Whimsical  
 ‘ Priest. *p. 12, 13.*

‘ No Disturbance upon the Account of Reli-  
 ‘ gion has been so unnatural, as that of late caus’d  
 ‘ by the inferior Clergy, in their Reflections and  
 ‘ Lyes



‘ Lyes upon the Reverend Bishops of the Church  
‘ of *England*: These Men glory in their being Mem-  
‘ bers of the High-Church, (Popish Appellation,  
‘ and therefore they are the more fond of that;)   
‘ but these pretended Sons are become her Perse-  
‘ cutors, and they exercise their Spite and Lyes both  
‘ on the Living and the Dead. *The Snake in the*  
‘ *Grass brought to Light*, p. 8.

‘ There can be no doubt that the greatest Num-  
‘ bers in *some Ecclesiastical Assemblies*, instead of  
‘ serving the Interest of Truth, have had something  
‘ else principally in view. *The Duty of Christians*  
‘ *with respect to Human Interpretation*, p. 9.

‘ I have made a short Inquisition into the Power  
‘ of our present Convocations. which may be of  
‘ use to inform the People how *illegally* that Par-  
‘ ty, which arrogated to itself the Title of the on-  
‘ ly True Church-men, has acted in the Case of  
‘ the Lord Bishop of *Bangor*. *Convocation Craft*,  
‘ *Preface*.

‘ We may see how closely our present High-flyers  
‘ pursue the Steps of their Popish Predecessors, in  
‘ reckoning those who dispute the usurp’d Power  
‘ of the Church to be Hereticks, Schismaticks, or  
‘ what else they please. p. 30.

‘ The Report of the Committee is publish’d in  
‘ a very insolent manner, and that it may bear the  
‘ greater Authority, and have more Effect to in-  
‘ flame the Minds of the Populace, who are too  
‘ much debauch’d already from their Loyalty, by  
‘ the seditious Arts of the High-Church Faction,  
‘ it is publish’d as the Vote of the Lower House,  
‘ *Nemine Contradicente*. This gives too much  
‘ Ground to suspect, that the Publishers at least did  
‘ this with a seditious View, to possess the Nation  
‘ with an Opinion that the Church is in Danger  
‘ to be Overturn’d by His MAJESTY, since the  
‘ Sermon was Publish’d by His Majesty’s special  
‘ Command, p. 34. Gentle-

## 38      *The DANGER of the*

Gentlemen of the late Committee of Convocation,  
 ‘ you are fully expos’d to the Eye of the World,  
 ‘ and I cannot but lament your Busying your selves  
 ‘ in an Affair which has turn’d so much to your  
 ‘ Dishonour—— One or other of you might have  
 ‘ found out some *Beauty-Wash* to have cover’d  
 ‘ these Decays which are so evident in the Consti-  
 ‘ tution of our Holy Mother. *Church Anatomy, the*  
 ‘ *Dedication.*

My Remarks, Worshipful Sir, upon this *in-  
 flaming Miscellany* of Scandal you have just  
 now read, will be only to observe, that the  
 very same Methods are taken by the *Protestant*  
*Dissenters* at this time, to subvert the Esta-  
 blishment, as were used with Success by their  
*Reforming* Ancestors, who introduced a new  
 Model of Government upon her Ruins; with  
 this Difference only, that their *Hopeful Poste-  
 rity*, in this Age, outstrip, if possible, the *Im-  
 pudence* of their *Forefathers*.

And here I beg leave to complain, That  
 the *Church of England*, notwithstanding the  
 Protection she enjoys from Publick Authority,  
 has the Misfortune to be left destitute and un-  
 regarded under these Volleys of Reproaches;  
 and lies now more forsaken by those who pre-  
 tend to be her Friends, than she did in those  
 Times of Confusion, when her Overthrow  
 was absolutely determin’d: What I mean, is  
 (and I speak it without Reflection) that not  
 one of her Sons attempts to apply to the *High-  
 er Powers* to relieve her in her Sufferings, or  
 to prevent the fatal Impressions that such Li-  
 bels

bels must unavoidably fix upon the Minds of the People : Her Enemies disperse their Poison with Impunity, and infuse the Malignity of their Principles without Controul ; not one Magistrate, not one Grand-Jury, not one Borough or County in *England*, has mov'd for a Redress against these open Violations of so many Acts of Parliament, against such daring Outrages upon our Laws both Ecclesiastical and Civil.

In that Age of *Rebellion*, when the *Dissenters* were (as they are now) infecting the whole Nation with their *Licentious* Doctrines, and reviling the Constitution of the *Church*, there was scarce a County in the Kingdom but whose Nobility, Clergy, Gentry, and Freeholders, *presented* the insulting and scandalous Deportment of the Party, in Addresses to the *Parliament* ; and there is one *Petition* from the *County Palatine of Chester*, which is so apposite to the Circumstances of the *present* Age, that I humbly offer it as a Pattern to our *Noble Patriots*, to inspire them with that *Dutiful* Zeal that glow'd so warmly in the Bosom of their *Progenitors*, when the Honour of the Church of *England* lay bleeding of the same Wounds by which her Enemies would now rejoyce to see her expiring.

A Petition deliver'd in to the Lords Spiritual and Temporal, by Sir Thomas Aston Baronet, from the County Palatine of Chester, subscrib'd by the Nobility, Knights, Ministers, Gentry, and Freeholders, &c.

‘ **W**Hereas divers Petitions have been  
 ‘ lately carried about this County,  
 ‘ against the present Form of *Church Go-*  
 ‘ *vernment*, and the Hands of many Persons  
 ‘ of *ordinary Quality* solicited to the same,  
 ‘ with Pretence to be presented to this *Ho-*  
 ‘ *nourable Assembly*; which we conceiving not  
 ‘ so much to aim at *Reformation*, as abso-  
 ‘ lute *Innovation of Government*, and such as  
 ‘ must give a *great Advantage* to the Adver-  
 ‘ saries of our Religion, we held it our Du-  
 ‘ ty to disavow them all.

‘ When we consider, that *Bishops* were insti-  
 ‘ tuted in the time of the Apostles; that they  
 ‘ were the great Lights of the Church in all  
 ‘ the first *General Councils*; that so many of  
 ‘ them sow'd the Seeds of Religion in their  
 ‘ Bloods, and rescued Christianity from ut-  
 ‘ ter Extirpation in the Primitive *Heathen*  
 ‘ *Persecutions*; that to them we owe the Re-  
 ‘ demption of the *Purity of the Gospel* we now  
 ‘ profess, from *Romish Corruption*; that many  
 ‘ of them, for the propagation of the Truth,  
 ‘ became such Glorious Martyrs; that divers  
 ‘ of them lately, and yet living with us, have  
 ‘ been so great Assertors of our Religion, against  
 its



its common Enemy of *Rome*, and that their Government hath been so long and oft approved by the *Common* and *Statute* Law of this Kingdom, and as yet nothing in their Doctrine generally taught, distant from the *Word of God*, or the *Articles* ratify'd by *Laws*: In this Case, to call their Government a *Vassalage*, an intolerable *Bondage*, to pray the present removal of them, or, as in some of their Petitions, to seek the utter Ruine and Dissolution of their Offices, as *Antichristian*, we cannot conceive to relish of Justice or Charity, nor can we join with them.

But, on the contrary, when we consider the *Tenor* of *such Writings* as are spread among the *Common People*, the Tenets preach'd publickly in *Pulpits*, and the Contents of many *Printed Pamphlets* swarming among us, *all of them* dangerously exciting *Disobedience* to the *Establish'd Form of Government*, and their several Intimations of their *Desire* of the *Keys*, and that their *Congregations* may execute *Ecclesiastical Censures* within themselves; we cannot but express our *just Fears*, that their Desire is to introduce an *Absolute Innovation of Presbyterial Government*, whereby We, who are now govern'd by the *Canon* and *Civil Laws* dispers'd by twenty-six *Ordinaries*, easily responsal to Parliaments for any deviation from the Rule of Law, conceive we should become expos'd to the mere *Arbitrary Government* of a numerous

G

Presbytery,

‘ *Presbytery*, who together with their *Ruling*  
‘ *Elders*, will arise to near *Four thousand*  
‘ *Church Governors*, must needs bear so great  
‘ a *Sway* in the *Common-wealth*, that if *fu-*  
‘ *ture Inconveniencies* shall be found in that  
‘ *Government*, we humbly offer to *Conside-*  
‘ *ration*, how these shall be reducible by *Parlia-*  
‘ *ments*, how consistent with a *Monarchy*, and  
‘ how dangerously conducive to an *Anarchy*,  
‘ which we have just cause to *Pray* against,  
‘ as fearing the *Consequences* would prove the  
‘ utter loss of *Learning* and *Laws*, which  
‘ must necessarily produce an *Extermination* of  
‘ *Nobility, Gentry, and Order*, if not of *Reli-*  
‘ *gion*.

‘ With what *Vehemency of Spirit* these  
‘ *Things* are prosecuted, and how *plausibly*  
‘ such *Popular Infusions* spread, as incline  
‘ to a *Party*, we held it our *Duty* to re-  
‘ present to *this Honourable Assembly*, and  
‘ humbly *Pray*, that some such present *Course*  
‘ may be taken as in your *Wisdom* shall be  
‘ thought fit, to suppress the *future Disper-*  
‘ *sing* of such *Dangerous Discontents* among  
‘ the *Common People*: We having great *Cause*  
‘ to fear, that of all the *Distempers* that at  
‘ present threaten the *Welfare of the State*,  
‘ there is none more worthy the mature and  
‘ grave *Consideration* of this *Honourable As-*  
‘ *sembly*, than to stop the *Torrent of such Spi-*  
‘ *rits*, before they swell *beyond the Bounds of*  
‘ *Government*. Then we doubt not but His  
‘ *Majesty*, persevering in his *Gracious Inclination*

‘ nation to hear the *Complaints* and relieve  
 ‘ the Grievances of his Subjects in frequent  
 ‘ Parliaments, it will so unite the Head and  
 ‘ Body, so indissolubly cement the *Affections* of  
 ‘ his People to our *Royal Sovereign*, that with-  
 ‘ out any other *Change of Government*, He can  
 ‘ never want *Revenue*, nor We *Justice*.

‘ *We have presum’d to annex a Copy of a*  
 ‘ *Petition or Libel dispers’d in this County,*  
 ‘ *which we conceive implies Matter of Dange-*  
 ‘ *rous Consequence to the Peace of the Church*  
 ‘ *and State, which we humbly submit to your*  
 ‘ *great Judgments, praying it may be read:*  
 ‘ *And we shall ever pray.*

The *Petition* which was spread abroad in  
 the *County of Chester*, among the *Common Peo-*  
*ple*, by some *Private Persons*, to procure Hands,  
 but was *conceal’d* from the *Gentry*,

*Sheweth,*

‘ **T**HAT our Miseries are such as are Eccle-  
 ‘ siastical, and that in regard of the  
 ‘ *Usurping Prelates*, their lawless *Dependent*  
 ‘ *Officers*, and their irregular manner of Wor-  
 ‘ shipping God, *prescrib’d* unto and *cruelly*  
 ‘ *impos’d* upon us by them; for as touching  
 ‘ the *Prelates* themselves, we conceive them  
 ‘ to be the *Pope’s Substitutes*, per Accidens  
 ‘ *at the least, if not by solemn Covenanted Allegi-*  
 ‘ *ance*, as it may appear by their lording it  
 ‘ over the *Lord’s Heritage*, both *Pastors* and  
 ‘ *People*,

People, and assuming *the Power of the Keys* only to themselves, contrary to God's sacred Word

Therefore we humbly petition you this Honourable Assembly, as you tender the Glory of God, the King's Prerogative, the Subjects Liberty, the Purity of God's sacred Ordinances, and the Welfare of Posterity, or with the Downfal of *Antichrist* and his *Adherents*, to stir up the Zeal and Strength wherewith the Lord hath endued you, and courageously proceed, unto your immortal Praise, against these his *mighty Enemies*, and *secret Underminers* of the good Estate of our Church and Common-wealth, and utterly dissolve their Offices, which give Life to the most *Superstitious Practices* in the Worship of God; and so, together with the utter Ruin of their *Antichristian Offices* and Government, we also humbly pray may fall to the Ground their *Impious Courts*, with all their *Dependent Officers*, even from the *Chancellors* to the *Parators*, their *corrupt Canons*, *Book of Articles*, the *English refin'd Mass-Book of Common-Prayer*, with all their *Popish insignificant Ceremonies* therein contained; the *strict imposing* whereof, hath driven out of this our *English Nation* many of our most able and Godly Ministers, and other His Majesty's most Loyal Subjects, able both for Person and Estate to have done *Service to God, our King, and Country*.



This *Libel* is so exact a Transcript of *Dissenting Zeal*, that I have no Occasion to proceed any farther with my Observations upon this Subject.

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## C H A P. V.

*Reflections of the Protestant Dissenters upon the Universities of Oxford and Cambridge.*

‘ THE Clergy of the Church of *England* never  
 ‘ shew’d themselves in so fair a point of View,  
 ‘ as lately, when a Seminary of Learning and Re-  
 ‘ ligion was turn’d into an Asylum for Rebels and  
 ‘ Traytors, and when a Gang of the most vile and  
 ‘ profligate Papists were conceal’d and protected at  
 ‘ *Oxford*; and I must say this to the Honour of  
 ‘ that Foundation of Learning, that it seems to have  
 ‘ laid aside the Sin of Hypocrisy, for now the whole  
 ‘ Study and Labour of too many of its Members,  
 ‘ are *openly* employ’d to promote Popery and Rebel-  
 ‘ lion; nay, such is their Zeal for so glorious a  
 ‘ Cause, that they seem desirous to suffer for it;  
 ‘ and therefore I heartily wish that those who  
 ‘ have it in their Power, will be so good as to gratify  
 ‘ them in that Particular. *Zeal of the Tories*,  
 ‘ p. 12.

‘ No young Pedant or *Bouteſeau* that came reek-  
 ‘ ing from either of the Universities, but as soon as  
 ‘ he mounted the Pulpit, all his little Stock of  
 ‘ Eloquence, and less of Divinity, was laid out  
 ‘ in Lying against the Dissenters. *Reasons for an*  
 ‘ *Union*, p. 36.

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‘ ’Tis a pretty thing, for a young Fellow that  
 ‘ has been perhaps a Servitor in a College, just  
 ‘ come from running of Errands, to be all at once  
 ‘ made a Spiritual Prince. This Conceit makes  
 ‘ the poor young Fellow strut, and look haughty,  
 ‘ contemn the Laity, and treat all Mankind in such  
 ‘ an inhuman Way, as none could do but a petu-  
 ‘ lant Priest. *Christianity no State Creature*, p. 16.

‘ These furious Blades of the Universities, when  
 ‘ they come to Country Corporations, have the  
 ‘ Direction of the Magistrates Consciences, are their  
 ‘ Confessors and Companions, and breathe into  
 ‘ them their Academical Heat and Passion, which  
 ‘ breaks out into Faction and Disloyalty: Where-  
 ‘ fore ’tis plain, if any Places ought to be visited,  
 ‘ the Work should be begun at *Oxford* and *Cam-*  
 ‘ *bridge*. *Faction in Power*, p. 54.

‘ One would think that the pert Sophists that  
 ‘ are sent from thence on Tory Missions, were ra-  
 ‘ ther possess’d than inspir’d; and that instead of  
 ‘ a Genius, they were each acted by a Demon,  
 ‘ p. 56.

‘ The great Original of the Immorality and scan-  
 ‘ dalous Lives of those Wretches who call them-  
 ‘ selves at this time the Clergy, is the present de-  
 ‘ generate State of the Universities where they are  
 ‘ bred, and where they imbibe Principles of Levity  
 ‘ and Profaneness, instead of Piety and Learning.  
 ‘ *Reasons for visiting the Universities*, p. 7.

‘ What Wonder will it be that the inferior Cler-  
 ‘ gy are debauch’d in Morals, disloyal in Politicks,  
 ‘ heretical in Principles, profane in Conversation,  
 ‘ when we shall trace them back to their Erudi-  
 ‘ tion, and find that they were bred up in all these  
 ‘ at the Colleges, where they suck in Vice instead  
 ‘ of Virtue, profligate Manners instead of Modesty  
 ‘ and Sobriety, and Profaneness instead of Piety;  
 ‘ there they learnt to trifle with Oaths, swallow  
 ‘ them

‘ them carelessly, observe them negligently, and  
‘ construe them jesuitically. *p.* 15.

‘ The Diligence of the Inferior and Dignify’d  
‘ Clergy in debauching the Minds and Morals of  
‘ the Country, the Encouragement they give by their  
‘ wicked Examples to all manner of Vice and Im-  
‘ morality ; whence are we to derive this, but from  
‘ the Practice of our Universities, that are now be-  
‘ come Schools of Debauchery, and Harbourers of  
‘ all sorts of Vice? The Heads of Houses, Proctors,  
‘ Vice-chancellors, &c. are too visible Men not of  
‘ like Passions only, but of like Vices with other  
‘ Men. *p.* 23.

‘ The Tutors are in many Colleges negligent of  
‘ the Morals of their Pupils, nay, rather Promoters  
‘ than Restrainers of their Vices, and only careful  
‘ to instill disloyal Principles into them. *p.* 24.

‘ Under such Tutors the Youth have grown up  
‘ to a degree of Wickedness past Recovery ; from  
‘ hence we see a dreadful Defection of Morals,  
‘ even in every Corner of the Nation, among those  
‘ who serve at the Altar, and administer in Holy  
‘ Things, to the abominable Scandal of the whole  
‘ Body, and to the increase of Vice and Profaneness.  
‘ *p.* 25, 26.

‘ Do we not every Day see that young Gentlemen  
‘ come from the Universities, honour’d with the  
‘ usual Degrees, furnish’d with holy Orders ; but as  
‘ to their Heads and Hearts empty of Literature, void  
‘ of serious Religion, or of any thing gravely in-  
‘ clin’d to the search after it ; rather finish’d in a  
‘ Capacity of being superlatively Wicked, than fur-  
‘ nish’d with Principles of Virtue, or inur’d to a  
‘ Modest and Religious Life? Do we not see them  
‘ run out to all kinds of Liberties, and legitimating  
‘ to others, by their wicked Example, the Practice  
‘ of those things of which they ought to shew an  
‘ Abhorrence? We see them perfected in vicious Pra-  
‘ ctices

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‘ Vices by a long series of Liberty, and only acting and behaving Abroad what they were Naturaliz’d to before, by the constant Usage of the Universities, and the utter Negligence of Tutors and Governors. *p.* 28.

‘ The Impressions which the ill Government of the Universities permits an early Habit of Wickedness to make in the Minds of the Students, is the Reason of propagating the like Vices, and living in the like wicked Practices in the several Parishes where the Students happen to settle. *p.* 30.

‘ Such of the Clergy who daily issue out of the Schools, and are planted as Opportunity and their private Interests guide them, are as so many Missionaries sent abroad to plant *Jacobitism* and *Disloyalty* through the Kingdom. *Oxford* and *Cambridge*, instead of being Seminaries of Learning and Piety, are really Nurseries of Rebellion and Treason, Disobedience and Dangerous Practices. *p.* 33.

‘ It is evident, that the Universities at this time are over run with Faction and Principles of Rebellion, and that the Enemies of the Government receive Encouragement from thence, to carry on and support the same Disaffection in other parts of the Nation. *p.* 43.

‘ Thus the Universities, those Nests or Cages of unclean Birds, would be effectually cleansed. *p.* 64.

*bro* ‘ The Streams of a neighbouring University have run so foul, and corrupted our Youth to Popery, that our Gracious Sovereign was forced to be at the Expence of part of an Army to cohabit there for some time to quiet those Graceless Babes. *The Snake in the Grass brought to light.* *p.* 21.

‘ What a Blessed and Happy Nation had we been by this time, if the Learning and Eloquence of our Universities and Clergy had been employ’d in promoting true Piety, instead of Persecution, and  
‘ the



the private Interest of Priests, under the Name of the Church! *Miller's Account*, &c. p. 196.

A Proud, Popish, Fierce, and Unsociable Spirit, a Spirit of Narrowness, Party-Censoriousness and Bigottry, has prevail'd in *Oxford* ever since the Reformation. *State Anat.* Part I. p. 71.

Little other Discipline is regarded, except as to the wearing of Habits, Capping Masters and Fellows, with I know not what Fooleries besides. p. 72.

Nor can you easily perceive the senseless Pride and *Don-Quixotism* of *Oxford*, where nothing is so common in their Mouths, than that they can at any time turn the Nation as they please, and that therefore no King dares disoblige them. p. 73.

When Barbarism and Ignorance, Turbulency and Sedition are banished out of that delicious Spot.—— p. 74.

What a Figure must the *Nobility* and *Gentry* of *England* bear, in the Eyes of *Christendom*, when the *Universities*, which had the forming of their *Educations*, are represented reeking with such *Debaucheries* about them, as would be almost a Scandal to fix upon the *Publick Brothels*? What Indignities, Worshipful Sir, are here thrown upon your own Character, who, I presume, finish'd your Studies in one of these *Renowned Bodies*? What a Reproach to our Nation and to our Laws will it be, when a *Foreigner* has Authority in plain *English* to relate Abroad, that *Whoredom* and *Drunkenness*, *Vice*, and the most execrable *Villainies* are maintain'd in *Great-Britain* by *Publick Salaries*, by the Do-

nation of Kings, and the Benefaction of Bishops? That Professors of *Atheism* and *Profaneness* are supported by *Stipends* and *Exhibitions*, and our Youth train'd up in a State of *Perjury* and *Licentiousness*, on purpose to qualify them to taint the Morals of the People, and spread the cursed Infection over the whole Kingdom?

The Design of the *Protestant Dissenters*, in branding these *Magnificent Foundations* with such reproachful Characters, proceeds undoubtedly from that Aversion they constantly profess against *Human Learning*; and to skreen from the Censures of the World their own *Stinking Academies*, that openly bid *Defiance* to our *Laws*, and whose loose and santring *Discipline* much more justly deserves such *Ignominious* Descriptions. ‘ \* I have only one Thing more to add, and by way of Request to you, *Great Men*, you who are Persons of Honour, Power, and Interest in the Government; and I hope will shew to what great and good Purposes you are so; and it is, That you would employ the utmost of this your *Power* and *Interest* both with the King and Parliament, to suppress, utterly to suppress and extinguish those Private, Blind, Conventicling Schools or Academies of Grammar and Philosophy, set up and taught secretly by Fanaticks, here and there all the Kingdom over. A Practice, which, I

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\* Dr. South upon the Education of Youth, p. 44.

will undertake to prove, looks with a more threatening Aspect upon the Government, than any one Fanatical or Republican Encroachment made upon it besides. For this is the direct and certain Way to bring up, and perpetuate a Race of mortal Enemies both to Church and State. To derive, propagate, and immortalize the Principles and Practices of *Forty One* to Posterity, is Schism and Sedition for ever, Faction and Rebellion in *Sacula seculorum*; which I am sure no honest *English* Heart will ever say *Amen* to. We have, I own, Laws against Conventicles; but believe it, it would be but Labour in vain to go about to suppress them, while these Nurseries of Disobedience are suffered to continue. For those first and early Aversions to the Government, which these shall infuse into the Minds of Children, will be too strong for the clearest After-Convictions, which can pass upon them when they are Men. So that when these Under-ground Workers have once planted a *Bryar*, let no Governor think, that by all the Arts of Clemency and Condescension, or any other Cultivation whatsoever, he shall be able to change into a *Rose*. Our Ancestors, to their great Honour, rid the Nation of *Wolves*, and it were well, if (notwithstanding their *Sheeps Cloathing*) the Church could be rid of them too; but that neither will, nor can ever be, so long as they shall be suffered to



*breed up their Litters amongst us. Good God! Can all History shew us any Church or State since the Creation, that has been able to settle or support it self by such Methods? I can, I thank God, (looking both Him and my Conscience in the Face) solemnly and seriously affirm, that I abhor every thing like Cruelty to Mens Persons, as much as any Man breathing does, or can; but for all that, the Government must not be ruined, nor Private Interests served to the Detriment of the Publick, though upon the most plausible Pretences whatsoever. And therefore it will certainly concern the whole Nobility, Gentry, and all the sober Commonalty of the Nation, for the sake of God, their Prince, their Country, and their own dear Posterity, to lay this important Matter to Heart. For unless these lurking Subterraneous Nests of Disloyalty and Schism be utterly broken up and dismantled, all that the Power and Wit of Man can do to secure the Government against that Faction which once destroyed it, will signify just nothing. It will be but as the pumping of a Leaky Vessel, which will be sure to sink for all that, when the devouring Element is still soaking, and working in an hundred undiscerned Holes, while it is cast out only at one.*



## C H A P. VI.

*Reflections upon the Discipline, Clergy, and Laity of the Church of England: Extracted wholly from Mr. Pierce's Vindication of the Dissenters.*

‘THE Church of *England* has so surfeited me with Impositions, that I am utterly averse to them. *Preface.*

‘This confirms me in my Persuasion, That the *Dissenting Cause* shall triumph over the Malice of its Enemies; that it shall be own'd and applauded, when Human Inventions in the Worship of God shall be utterly abolish'd. *Preface.*

‘The King may Ordain, if he please, or appoint whom he will, *Presbyters* or *Lay-men*, to perform that Office, and can, when he has a mind, resume that Power, which he delegated to any of them. *p. 8.*

‘The Papists have triumph'd over the Church of *England*, and I think justly. *p. 13.*

‘The Precepts of the *Pharisees* and our Gentlemen of the Hierarchy, are both built upon the same Foundation, and deserve equal Respect and Obedience.— We have seen Drunkards, Whoremongers, profane Swearers and Cursers ( who, in imitation of the Jews, have been continually crying *The Church, The Church*) fondly carest by the Gentlemen of the Hierarchy. *p. 17.*

‘Trifling Impertinencies are the chief Things about which the Government of the Church of *England* is concern'd. *p. 32.*

‘The Canons of 1603 denounce a great many  
‘Excom-

## 54 The DANGER of the

‘Excommunications against Persons that are far  
‘from deserving them. *p. 91.*

‘Convocations are not much to be regarded. *p.*  
‘164.

‘Our Adversaries are most restless in their Endeavours to obtrude their Hierarchy and Ceremonies;  
‘They are never satisfied while they cannot by Force  
‘or Fraud engage others to restore those Remnants  
‘of Popery which they have retain’d themselves.  
‘*p. 166.*

‘If we may judge of the Canons by the Practice  
‘of the Church, they were never design’d against  
‘Gaming, Drinking Ministers, but against such as  
‘would be hardy enough to dispute their Power  
‘and Authority. *p. 174.*

‘The Clergy us’d to regard their own Interest  
‘more than the Merits of any Cause. *p. 185.*

‘The Ceremonies of the Church of *England* are  
‘dear, at the Price of one single Half-penny. *p. 211.*

‘It is notorious, all manner of Wickedness (the  
‘worst Herefy,) which was much discourag’d and  
‘suppress’d in the *Interregnum*, came in like a Flood  
‘together with the *Hierarchy*. *p. 219.*

‘The Bishops, however rugged they have shewn  
‘themselves to the Dissenters, yet they can be as  
‘tame and pliable as may be to a Court, when  
‘they have any Ends to serve by it. *p. 227.*

‘It is worth while to shew the base Arts, where-  
‘by our Adversaries procured that *Inhuman Act* (the  
‘Act of Uniformity) to be pass’d in Parliament. *p.*  
‘232.

‘Archbishop *Sheldon* and Bishop *Ward* were ea-  
‘ger Sticklers for the Act of Uniformity, with all  
‘its notorious Cruelty and Wickedness. *p. 239.*

‘Nor can I see any Reason why an absolute Li-  
‘berty in Matters of Religion should not be granted  
‘to all good Subjects. *p. 272.*

‘No Terms of Union are ever to be expected from a Convocation. *p.* 273.

‘Let the whole Christian World judge, whether the moderate and peaceable Church-men should not alter their Measures, forsaking the Communion of Schismatics (the Church of *England*,) and come over to us. *p.* 275.

‘Our Clergy-men frequently appear so little Friends to the Trading part of the Nation, that they can hardly speak of them without Contempt. *p.* 277.

‘If it had been said, what is pretended, that very many of the Leaders of the Church, have little else to distinguish them from Heathens, or to persuade a Belief of their Christianity, but an empty Name, and a blind Zeal for what they call the Church; there are a very great many Clergy-men, who take care to make the Words good: There have been many Heathens who would have blush’d at the Looseness, Debauchery, and Perjury with which the whole Nation is sensible they are chargeable. *p.* 280.

‘If our Clergy did not gape after great Honours and fat Benefices, they would rather employ themselves in persuading our Rulers to restore Peace, than in reviling Brethren, and wresting the Words of Ancient and Modern Authors, to put the better Colour upon their Cause. But what will not the love of Money do? *p.* 2. Part II.

‘The Episcopal Clergy, out of a dread of Schism, do not see they are guilty of it. *p.* 2. Part II.

‘We have always affirm’d, the Ceremonies prescribed by the Liturgy favour’d of Superstition. *p.* 9. Part II.

‘The same Relicks of Popery are now retain’d. *p.* 10. Part II.

‘Let the Church of *England* be ashamed, which commits so many thousand Souls in *England* and both



‘ both the *Indies*, to the single Care of the Bishop of  
 ‘ *London*. p. 46. Part III.

‘ If any Singing, with its Appurtenance of Chori-  
 ‘ sters, and Singing-men, should spread itself into our  
 ‘ Parochial Churches, we may bid adieu to Religion  
 ‘ and Piety. p. 94. Part III.

‘ The Clergy belonging to Cathedrals cannot make  
 ‘ Amends, by their Preaching for the Mischief done  
 ‘ in these Cathedrals, Towns and Cities, by the Tribe  
 ‘ of Singing-men, Organists, and such-like Fellows.  
 ‘ p. 95. Part III.

‘ It is the Temper of our Adversaries fondly to dote  
 ‘ upon, and extreamly to admire all the many Im-  
 ‘ pertinencies of their Constitution. p. 271. Part III.

‘ The Clergy often endeavour to refute, in their  
 ‘ Sermons, the Doctrine they have subscrib’d in the  
 ‘ Homilies and Articles. p. 260. Part III.

‘ Ignorant Fellows, if they are but Rich, often  
 ‘ get the fattest Benefices. Our Nation abounds with  
 ‘ dissolute Clergy-men, the Shame of their Country  
 ‘ and the holy Function. p. 275. Part III.

‘ The Laws of the Church serve to advance bit-  
 ‘ ter Envy and Strife. p. 280. Part III.

The Reason, Worshipful Sir, that induc’d  
 me to dispose of the preceding Collection by  
 itself, was, because the Charitable Mr. *Pierce*  
 is a Gentleman of *Figure*, of the most Apostolic  
*Moderation*, of the most Christian *Temper*, and  
 is esteem’d as the *Evangelical Doctor* of the  
*Presbyterians* in this Kingdom: He is a Man  
 of Letters, can make *Latin Epistles*, and has his  
 Name prefix’d to a large Book in that *Anti-*  
*christian* Language: He is the Champion of  
 the Cause, enters the Lists *confidently*, and  
 what-



whatever he offers to the Publick, is receiv'd as the general Sentiments of the whole Party.

And here, admit me to observe, that this *Vindication of the Dissenters*, from whence I have drawn out this *Academy of Compliments*, is Dedicated in a very grave manner to the *Ministers of Scotland*; equally great therefore, I fear, will be the Crime of this *Dissenting Leader*, for defaming the *Establishment* and the *Clergy of England* in such Black Colours, and offering them as a *Present* to the *Church of Scotland*, with mine, for reflecting upon the *Scots Establishment*, and presenting it to the People of *England*. What his Views were, by throwing so much Dirt upon the *English Establishment*, are best known to his own Breast; but if it should be my Misfortune to be charg'd with *Sedition*, for traducing the *Establishment of Scotland*, an Incendiary of the same Rank in my Opinion, is *That Dissenter*, who has exposed the *Establishment of England* in as reproachful a manner; for it would be inexcusable to suppose, that the *English Establishment* is not as Essential to the *Union* of the Two Kingdoms, as that of *Scotland*; or that the Security of one *Establishment* is not at least as *Sacred* in the Eyes of the *Government* as the Repose of the other.

But the Insolence of this *Separatist* advances much farther in this Treatise; he not only publishes his Book by several Impressions in the *Metropolis of this Kingdom*, in Opposition

✓ to the *present Establishment* of the Church, but directs it to the whole Body of the *Reformed Religion* Abroad, with a Design eternally to stigmatise the *Constitution* and the *Clergy*, and to make them look scandalous for ever in the Eyes of all the *Reformed Churches*.

✓ I shall not trouble you, Worshipful Sir, by drawing the Parallel any farther, between the Writings of this Gentleman and my Own; tho' I presume it is impossible that my Reflections upon the *Church of Scotland*, Printed at a great Distance, and perhaps *unread* by any one Person in the whole Kingdom, can be of so fatal Importance to *that Establishment*, as the *Characters* of this Author, that have born several Impressions, *here*, within our own Bowels, are dedicated to the *Clergy of Scotland*, and directed to the Divines of all the *Reformed Churches*, must be allowed to be, to the Security and Honour of the *Church of England*.

This, Sir, I offer as my own *private* Opinion, which I shall be ready, upon all Occasions, to sacrifice to the much Wiser Determination of my *Superiors*.

## C H A P. VII.

*Reflections upon the Royal Progenitors of His present Majesty: Publish'd since His Accession to the Throne.*

‘ **T** H E following Sheets may serve as a Looking-Glass, wherein may be seen the Hypocrisy, Inconstancy, and Perfidiousness of King *James I. Charles the Ist. and Ild. and James the Ild.* Preface to the Reader of the *Pourtrature of King James the Ist. and King Charles the Ist.* Printed 1717.

‘ King *James the Ist.* was begot by the Pope of Rome on the Body of the Church of Rome; and if the Church of Rome be a Spiritual or Ecclesiastical Whore, and she is his Mother, I'll say no more, but, *Ergo.* — p. 5.

‘ Put King *James the Ist.* and King *Charles the Ist.* the Father and Son together; viz. their Actions, Dealings, Swearings, &c. in a Sack, and shake them well, and then you'll see whether is the greater Papist, or the greater — p. 14.

‘ Having open'd this Natural and Spiritual Mongrel King *James the Ist.* and seen his Papistical Heart and Popish Intrails, I think, for a while, to lay him aside; but at present being weary with raking in such Rubbish, I will now, for my Refreshment dissect the Son, whereby you will see he is a Chip of the old Block, and no Bastard, but Dad's n'own Child. p. 22.

‘ King *Charles the Ild.*, after his Father's Death fled into *Holland, France, &c.* where still, under the Education of his Mother, he was Nurs'd up in the Roman Religion: He staid twelve Years with her, a Papist still; at his Return he was a

‘ Papist, and so continued under a Protestant Mask  
 ‘ till he died. His whole Reign he employed for  
 ‘ the Destruction of his Protestant Subjects. *p. 35.*

‘ King *Charles* the 1st. if he died a Martyr, it  
 ‘ was in the Cause of Popery, for he espoused no  
 ‘ other Religion. *p. 38.*

‘ It has been, and still is a Matter of Astonish-  
 ‘ ment to me, to see Men so sadly bewitched  
 ‘ about the Death of King *Charles* the 1st. in ca-  
 ‘ nonizing him for a Martyr. *p. 39.*

‘ I protest I have turned over all manner of Texts  
 ‘ relating to the Causes of Sufferings of Death by  
 ‘ the Martyrs, but not under one of ’em can I find  
 ‘ C. R. so that I am afraid he is either no Martyr,  
 ‘ or has lost his Title-Ticket. The Scripture, in  
 ‘ this Case, cannot be read for his Benefit without  
 ‘ an extraordinary Pair of Spectacles, the getting of  
 ‘ which I despair of. *p. 40, 41.*

‘ He died as a Criminal who had committed  
 ‘ High-Treason, and other High Crimes against the  
 ‘ Known and Fundamental Laws of the Kingdom,  
 ‘ to which he was subject as well as any of his  
 ‘ Subjects: Now to canonize the King for a Mar-  
 ‘ tyr, who suffer’d Death by the Laws of the Land,  
 ‘ (he being liable to the Lash and Penalty of the  
 ‘ same, as well as others) I cannot unfold. *p. 45.*

‘ The Charge accuses him, and he cannot acquit  
 ‘ himself thereof; and since he could not acquit  
 ‘ himself, the Court condemns him as guilty of  
 ‘ the Charge. *p. 46.*

‘ I wonder how it came about that his Name  
 ‘ was inserted in the Calendar, having no Example  
 ‘ or Authority for it, unless it was by the means  
 ‘ of his Father, the Pope. Example there is none,  
 ‘ for he is the first King canoniz’d as a Martyr for  
 ‘ suffering as a Criminal; and Authority there is  
 ‘ not any. Now, Gentlemen, endeavour after a  
 ‘ hearty Repentance for the Idolatry you have been  
 ‘ guilty



‘ guilty of, blot him out of the Calendar of your  
 ‘ Hearts, and out of your Common Calendar, for  
 ‘ you find he has nothing to do to sit there. p. 50,  
 51.

‘ In that thoughtless wanton Reign (of King Charles  
 ‘ the II<sup>d</sup>.) when the Wealth and Strength of the  
 ‘ Nation was draining off as fast as possible, to sup-  
 ‘ port the Extravagances of a debauch’d Court. —  
*An Equal Capacity in the Subjects of Great-Britain  
 for Civil Employments*, p. 23.

‘ The *Thirtieth of January* is little more than  
 ‘ the *Shibboleth* of a Party, the Word of Battle, a  
 ‘ Subject for young Declaimers to whet their Wits  
 ‘ upon, and an Opportunity (may I not say) to  
 ‘ mock God, and to rail on their Fellow Subjects:  
 ‘ On all these Accounts, I say, ’tis our Opinion, the  
 ‘ Nation would suffer nothing, if that pretended Fast  
 ‘ were no more heard of. *Grove’s Sermon on the  
 5th of November*, p. 29.

‘ In bar to the *Twenty-ninth of May*, we have  
 ‘ this to observe, that if it saw the Restauration of  
 ‘ a King (whose Personal Character I meddle not  
 ‘ with,) it saw Vice and Profaneness restored with  
 ‘ him. *ibid*.

‘ The Family of the *Stuarts* always begun their  
 ‘ Reign with Persecution in some degree or other,  
 ‘ either in Acts of Uniformity, or Acts to prevent  
 ‘ Occasional Conformity ; so that long before this  
 ‘ time they had promised themselves that the Nation  
 ‘ would neither have Law nor Gospel, but as the  
 ‘ Court was pleas’d to give them. *Bradbury’s Ser-  
 mon*, November 5. p. 26.

‘ I never could see Reason to think the Sin of  
 ‘ the *Thirtieth of January* was a National one,  
 ‘ that should oblige us to Fast Yearly so long a time  
 ‘ after it. *Pierce’s Sermon on the 30th of January*,  
 the *Preface*.

## 62      *The DANGER of the*

‘ Every one of the *Stuarts* either favoured, or professed, or promoted Popery, the late incomparable Queen *Mary* excepted. *State Anatomy*, Part I.

p. 5.

‘ King *James I.* of his Subjects had small Care ; our Honour was almost annihilated by the luxurious santring Deportment of *Charles II.* p. 60.

Whether it can be for the Honour of a Prince to descend from the Line of such *Inglorious Ancestors*, or whether it advances the Dignity of the *Protestant Succession*, to have the *Royal Fountains* of the Family discharge so corrupted a Stream of *Popery*, *Tyranny*, and *Lewdness*, I leave to you, Sir, who are the nicest Judge of *Honour*, to pronounce : But, forgive me one Remark upon the Insolence of these *Republican Incendiaries*, who have the Front to distinguish those Crimes by the Names of *Innocence* and *Justice*, that stand condemn'd by our Laws for *Murder* and *Rebellion*, and impudently think, by aspersing the Royal Race of our *Protestant Monarchs*, they make their Court to the Prince upon the Throne ; when the whole Kingdom, upon the *Anniversary of his Accession*, are commanded to magnify the Divine Goodness for fixing his *present Majesty upon the Throne of his Ancestors*.

## C H A P. VIII.

*Some General Remarks upon the foregoing Reflections: With a Specimen of the Lord Bishop of Bangor's late Treatment of the Church of England.*

**T**HUS, Worshipful Sir, I have brought to a Conclusion a Specimen of the Reflections that the *Protestant Dissenters* have thought fit to fix upon the Establishment and the Clergy of the Church of *England*; which, I assure you, for me, had been eternally forgotten, if I thought I could do Justice to my own Character, without making the Discovery: I presume, by this time, there wants no Evidence to support whatever Designs I charg'd upon these *Separating Brethren*, in my *Weekly Writings*; and that I was too justly alarm'd with Apprehensions of approaching Danger, when I observ'd how indefatigably these Desperate Insinuations were instill'd into the *Populace*, and how greedily they were receiv'd. Who could sit Lazy and Lamenting, when Christianity in all its Principles was insulted, vilified and buffoon'd; its Orders and Ordinances expos'd, and the whole Body of the *English Clergy* loaded with such enormous Villanies as would make a *Mahometan* Tremble? In the Name of God, Sir, what must *Honest Men* think? What must *Thinking Men* fear? And what must Men of *Integrity* do? Must they



they fold their Arms, and sleep upon a Precipice? Must no Notice be given to the Ignorant and Unwary of such Men, such Practices, and such Books? And must it be Criminal to lament, that there is not an effectual Stop put to such growing *Mischiefs*?

From whence the *Protestant Dissenters* receive their Assurance to cry out in so audacious a manner against a *National Church*, or under what *Protection* they flatter themselves with *Impunity* in discharging such Volleys of Infamy and Lyes, I confess I am unable absolutely to decide; but I am induced to believe that the Falshood and Reproaches, the open Indignities, and the more fatal Treacheries of a Party who are bred *within* the Bowels of the *Church of England*, in a great measure contribute to give a Lustre to the *Separation*, and to foment the *Religious Differences* in this Kingdom: The unbounded License that a few *Rambling Divines* assume to themselves, in sinking the Dignity and the Privileges of our *Establishment*, and siding (contrary to the most solemn Obligations of Subscriptions and Oaths) with the *Dissenting Cause*, must certainly give a Spirit and a Shelter to those Profane *Libellers* who grow hardened in their Scandal, under the Protection of so Great Examples; and imagine themselves safe in their Villany, when they meet with Encouragements that not only applaud, but give a *Sanction* to their Licentious Principles.

I could,



I could, if it were consistent with the limits of my Design, *present* you with a large Collection of the Opinions of these *Latitudinarian* Gentlemen, who nestle themselves, and grow fat by the Revenues of the Church, and yet with the the most sanctified Ingratitude, are infinitely more severe in their Invectives upon her than the most *foul-mouth'd Dissenter*, or the *wildest Libertine*; but I spare you the Fatigue of looking over *all* the unnatural Instances of *Barbarity*, by which these *Graceless Sons* have so flagrantly distinguish'd themselves: I entreat your Patience, only to cast an Eye upon some few of those *respectful Characters* that a very *extraordinary Prelate* has lately taken upon him to bestow upon the *Church of England*; as well to discover to you the *Patron* of some of the above-mention'd *Reflections*, as to justify the Notice I have taken of the Principles of this *Protestant Bishop* in the course of my late Writings.

*The Sentiments of the Lord Bishop of Bangor upon the Establishment and the Discipline of the Church of England. Dr. Hoadly.*

‘ I Must presume to declare it as my Judgment;  
 ‘ that an *Establishment* without Liberty, (and  
 ‘ such was the *Genuine Establishment* of the *Church*  
 ‘ of *England*) tho’ at first an *Establishment* of a *Me-*  
 ‘ thod of *Worship, Government and Discipline* very  
 ‘ good and blameless in itself, yet would procure  
 ‘ and at last end in, *just* such a *Peace, Stupidity*  
 ‘ and *Lethargy*, as is not only *seen* but *felt* in too  
 K many

‘ many other Countries: They that will may call  
 ‘ it a *Blessing*, and magnify the Indolence and Ease  
 ‘ that are enjoy’d under it; and they may appeal to  
 ‘ *Spain*, to *Italy*, to *Sweden*, as Testimonies to it.  
 ‘ But others who look to the issue of Things, and  
 ‘ have cast up the Whole of the Account, and have  
 ‘ observ’d how effectually it has depopulated Na-  
 ‘ tions and laid waste flourishing Countries, and de-  
 ‘ stroy’d the very Vitals of *Civil Society*, have not  
 ‘ doubted to esteem and call a *Devastation* by *Goths*  
 ‘ and *Vandals*, the greater Blessing of the two. Nay,  
 ‘ this latter has sometimes proved a Blessing, when  
 ‘ it has rous’d up the *Spirit* of a *Dead People*, and  
 ‘ left behind it excellent Models of Government.  
 ‘ But the former, the more *secure* and the more  
 ‘ *undisturb’d* it is, the more ignominious and the  
 ‘ more *desperate* is the Condition of those, who  
 ‘ are *Chain’d* and *Fetter’d* in it. It is a *Devastation*  
 ‘ that consumes in silence without Mercy and without  
 ‘ End. *Answer to the Conv. Represent.* p. 268.

‘ Alas! this proceeds from our poor Worldly No-  
 ‘ tions of *Order*, *Decency*, *Rule*, *Subordination*, *Su-  
 ‘ periority* and *Inferiority*, as disagreeable generally  
 ‘ to the Will and Design of God and of Christ, as  
 ‘ the World itself, from which they are all taken.  
 ‘ And when the *Fancy* of Men has indulg’d itself upon  
 ‘ this Head, it is found to be infinite, without Bounds  
 ‘ and without End. In some Places, for Instance,  
 ‘ If all Christians do not say *Prayers* at the same  
 ‘ particular Minute, whenever that Warning is gi-  
 ‘ ven them, whatever their Employment or Dispo-  
 ‘ sition at that time be; If all do not *Fast* and ab-  
 ‘ stain from *Flesh*, at the *same* Time of the Year,  
 ‘ and upon the *same* Days of the Week; if  
 ‘ some Congregations of Christians commemorate  
 ‘ the *Nativity* or *Resurrection* of Christ, or the  
 ‘ *Martyrdom* or good Actions of any *Saint*, on a  
 ‘ Day different from *others*; or if some Christians  
 ‘ *kneel*

‘ *kneel* when others *stand*, or *stand* when others,  
 ‘ *kneel*, or are so *Weak* to scruple any thing, that  
 ‘ others of a *stronger* make, can swallow and digest  
 ‘ without Feeling: All this, in all the infinite Va-  
 ‘ riety of it, is call’d and judg’d as an Heinous and  
 ‘ Unpardonable Breach of the Order of Christ’s  
 ‘ Church. *p.* 282.

‘ It is plain, that Christ guards against no *Exter-*  
 ‘ *nal Confusion*, which is the Effect of the Integrity,  
 ‘ Honesty, and Sincerity of his Subjects. *p.* 289.

‘ They who so frequently appeal to the Direction  
 ‘ of St. Paul, concerning *Decency* and *Order* in the  
 ‘ *Assemblies of Christians*, to argue for Submission to  
 ‘ every thing order’d by frail Men for the *Decency*  
 ‘ and *Beauty*, or outward *Pomp* of Circumstances  
 ‘ relating to the Manner of Form of Worshipping  
 ‘ God, and this in such a manner as not to leave it  
 ‘ to their own Judgments and their own Conscien-  
 ‘ ces, may be sure that they both forget the Points  
 ‘ to which He applied his Rule, and and grossly  
 ‘ err both from the Design and the Spirit of the  
 ‘ Apostle. *p.* 291.

In these few Paragraphs may be seen at one  
 View, the *Sentiments* of an *English Bishop* upon  
 an *Establishment*, which he has bound himself ✓  
 by all the ties of *Honour* and of *Conscience* to de-  
 fend ; not but that he has interspers’d the *same*  
*Tenets* among the rest of his *worthy Labours* with  
 which he has lately so fatigued the Publick ;  
 But here you have the *Quintessence* of his  
 Principles drawn out in a very narrow Com-  
 pass, and may at once express your Indigna-  
 tion at the Consequences that naturally arise  
 from such *inflaming Doctrines*. I presume,  
 Sir, you now forgive me the Methods I  
 K 2 have



have made use of, to censure the *Dangerous Positions* of this *Overseer* of our *Church*, and would pardon much more *severe Rebukes* than I have applied to *Confute* or to *Chastise* his his *Opinions*.

### *The Conclusion.*

I Have no longer, Worshipful Sir, a Desire to employ your Patience upon this Occasion, but while I *congratulate* the good Fortune of the *Presbytery of Scotland*, whose Honour, I perceive, has been held *sacred* and inviolable by some *Gentlemen* of the *English Communion*, when at the same time, the very *Vitals* of that *Church* wherein they expect to be *Saved*, lay *Breathless* and *Expiring*: However, I am far from despairing to be a *living Evidence*, when the Affairs of Religion in this Kingdom shall appear to some Persons in a *juster Light*; and when it shall be *equally Criminal* (modestly speaking) to insult an *Establishment* on this side the *Tweed*, as on the other: But for fear of giving Offence, I forbear indulging my self in the comfortable Prospects I have of the *Stability* of the *Church of England*; who, in my Opinion, is daily acquiring fresh Vigour under the Administration of the *present Powers*, and will soon be in a State, wherein she will be as able to *despise*, as she will be always ready to *forgive* the Outrages of her Enemies,



I am afraid, that whatever *Apologies* I may offer, I shall never be able to soften the *Re-sentments* of some, whose *Bigottry* to the *Presbyterian Discipline* will accept of no *Atonement* for the *Characters* I have given of the *Scots Establishment*; nor will it avail me any thing, to say, that I was led into those *Reflections* by the *Information* of *Histories* that speak of the *Constitution* of that *Church*, and the *Conduct* of her *Teachers*; since they may deny me the *Authority* of my *Historians*, and require of me a *Method* of *Evidence*, wherein the *Distance* of *Place* makes it impossible for me to acquit my self. But as I am resolv'd, upon a *Review*, never to justify any *Unchristian Bitterness* of *Expression* I may be guilty of; so, I ingenuously own, that the *Northern Kirk* had been, for me, for ever undistur'd, if she had kept her *Solemn League and Covenant* within the *Bounds* of her own *Jurisdiction*, and not offer'd to infect the *present Establishment of England* with the *Poison* of it. Whatever the *Design* may be, it is most certain, that the *Scots Covenant* has been publickly and indefatigably dispers'd of late

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\* *Scotch Presbyterian Eloquence. Communion Speeches. Rutherford's Letters. Account of the present Persecution of the Church in Scotland. Account of the late Establishment of Presbyterian Government. A Sermon at the Opening of the Synod of Lothain. Bishop Bramhall's Warning to the Church of England. An Act of Uniformity, made at the Synod of Perth. The Charter of Presbytery, &c.*

all *England* over, and every Year there has been a demand for new *Impressions*.

Upon what foot the Security of the *Church of England* depends, upon this Account, I leave to the Reason of the *unbias'd* World to judge; especially when it is observ'd, that the *Dissenting Ministry* subscribe to this *Holy Covenant* when they are *Ordain'd*; and, if I can believe my *Histories*, it is made a Condition of *Baptism* in the *Church of Scotland*, which obliges every *Parent* at this Day, to engage that he will bring up his *Child* in the Doctrines of it.

I shall be so bold as to borrow a Paragraph or two, and let the unprejudic'd part of Mankind make the Application.

WE, &c. with our Hands *lifted up* to the most high God, do swear, That we shall sincerely, really and constantly, through the Grace of God, endeavour, in our several Places and Callings, the Preservation of the *Reformed Religion* in the *Church of Scotland*, in Doctrines, Worship, Discipline and Government, against our Common Enemies; The Reformation of Religion in the Kingdoms of *England* and *Ireland*, in Doctrines, Worship, Discipline, and Government, according to the Word of God, and the Example of the best Reformed Churches; And shall endeavour to bring the Churches of God in the *Three Kingdoms* to the nearest Conjunction, and *Uniformity in Religion*, Confession of Faith, Form of Church-Government, Directory for Worship, and Catechizing: That We, and our Posterity after us, may as Brethren

‘ thren live in Faith and Love, and the Lord may  
‘ delight to dwell in the midst of us.

‘ That we shall in like manner, without Respect  
‘ of Persons, endeavour the extirpation of Popery,  
‘ Prelacy, (that is, Church Government by *Archbishops*,  
‘ *Bishops*, their *Chancellors* and *Commissaries*, *Deans*,  
‘ *Deans* and *Chapters*, *Arch-Deacons*, and all other  
‘ *Ecclesiastical Officers* depending on that *Hierarchy*)  
‘ Superstition, *Heresy*, *Schism*, *Profaneness*, and  
‘ whatsoever shall be found contrary to *sound Do-*  
‘ *ctrine* and the Power of Godliness; lest we par-  
‘ take in other Mens Sins, and thereby be in danger  
‘ to receive of their Plagues, and that the Lord  
‘ may be *One*, and his Name *One*, in the *Three*  
‘ *Kingdoms*.

Upon the Whole; the *Cause*, in whose De-  
fence I have offer’d my self to the Publick, I  
trust in God, will never make me *Asbamed*;  
and I am perfectly satisfied in my own Breast,  
that I never design’d the Advancement of this  
*Glorious Cause*, but by the strictest Rules of  
*Loyalty* and *Religion*: If I have been so unfor-  
tunate as by a Quickness of *Zeal*, or by the  
Urgency of Provocations, to bring my self with-  
in the Compass of the *Laws*, I lament the *Ha-*  
*stiness* of my Temper, and hope, from the good  
Nature of *English-men*, that \* *an involuntary*  
*and undesigned Injury will be easily forgiven*.

† “ In Defence of any Doctrines or Positi-  
“ ons against Objections, every Writer in the  
“ World, always claims the *Common Right* of

\* Bp. of Bang. *Ans. to the Conv.* p. 128.

† The Preface.

“ Interpreting *his own Sentences or Expressions* ;  
 “ and we find all Men constantly *complaining*,  
 “ when they imagine themselves not to be  
 “ treated even with *Equity and Allowance* in  
 “ the Interpretations of their *own Words*. I  
 “ hope therefore a *Right of a lesser Nature*,  
 “ which may be claimed in *strict Justice*,  
 “ will not be denied to *me* ; the Right of  
 “ knowing *my own Principles*, and *my own*  
 “ *Designs*, better than *any one else*.

I am, SIR,

Your most humble Servant,

Tho. Lewis.

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